LESSONS

ON

THE CHRISTIAN LIFE.

(FOR OLDER CLASSES.)

BY

CAROLINE S. WHITMARSH,

AUTHOR OF "SUNDAY LESSONS FOR YOUNG CHILDREN," ETC.

"I am come that they might have life, and more abundantly."
ST. JOHN x. 10.

"That we should serve in newness of spirit, and not in the oldness of the letter"
ROM. vii 6.

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SECOND EDITION, REVISED.

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PREFACE.

This manual was prepared at the request of the late Secretary of the Sunday School Society, Mr. James P. Walker. The careful revision of the manuscript was among his last official work, and whatever usefulness may await it will be the result of his zeal in the cause of religious education.

Having once remarked to him, "We need question books which treat, not like the one in your hand, of Scripture distances and diseases, but how to grow up into a wise, refined, Christian manhood and womanhood, making sure harvests, through the years, of faith, knowledge, energy, self-control, and usefulness, and charity, and catholicity,"—his reply was, "Only attempt such a work, and I shall never let you rest till it is finished." Nor did he, till his own rest came. Too far behind my own ideal, but such as it is, I lay the book upon his grave.

C. S. W.

Roxbury, April 12, 1868.

NOTE.

The Scripture references are not intended to be learned by rote; but copied upon paper by each pupil, with the accompanying texts, and read aloud in response to the questions.

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LESSONS

ON THE

CHRISTIAN LIFE.

THE INHERITANCE.

If you were to inherit a great estate in a far country, would you be interested to study the laws of that country, and the methods of reaching it? How long at the utmost could you hope to enjoy this estate? Are we all promised such an inheritance? Ps. xxxvii. 18; Matt. xxv. 34.

In what respect is this superior to the earthly estate? 1 Tim. vi. 7.

Is it true that we can take *nothing* out of this world? Were we then put here to struggle and suffer for nothing? If this be true, what means Matt. vi. 19–21?

Whose words are these? Upon what subject had Christ been conversing? Matt. vi. 16–18.

Does he mean that we can take with us sincere and good hearts, but cannot take the deference of men?

What virtues, besides sincerity, can we retain?

Is it probable that, as spirits, we shall need money and fine garments? Shall we need virtues? talents?

What pleasures of earth do you anticipate in heaven? Shall we meet our friends there? Shall we meet the great and good of all ages?

If we keep gaining wisdom on earth, is it not probable that they, too, constantly gain in heaven?

May we hope that our own kindred, whose bodies have died, are rapidly gaining wisdom and beauty of soul, now that they dwell among angels?

Do we on earth grow like those among whom we live?

Can we then hope for the full sympathy of our departed friends if we do not endeavor, in some sense, to keep up with their spiritual growth?

Would such effort be a better proof of love, than to sit idly mourning their loss?

Do you think it a misfortune, or a gain, to die?

Is heaven a happy place? Is it full of life and variety? and of progress? and opportunity?

If you should call together the best, brightest, greatest men now in the world, would that assembly be dull? If you add to these all the great, bright, beautiful souls of all the ages, would not that be society worth desiring?

Do we find in Scripture any hint of this multitude? Heb. xii. 1, 22–24; Rev. v. 11.

Is the word *beasts* correctly translated? Is it more properly *living creatures?*

It is.

How does it happen that the Scripture books are all translations?

Why are some words in our translation written in Italics?

In studying the meaning of Scripture, must we beware of these conjectural words?

Of all the saints and heroes of Scripture, whom would you rather meet in another world? Let each in the class tell. Why?

Will you read from the Appendix what is said of the Scripture.

THE SCRIPTURE TRANSLATIONS.

Is not our translation of the Scriptures, in the main, most admirable? Were not the books translated by men who had long read them in the original, and whose opinions were fixed in regard to certain points of faith?

Was it not natural that when a word or phrase had two meanings, they should give it the one which accorded best with their creed?

Is not the identical word sometimes given eight or ten times with one meaning, and eight or ten with another?

Is there any harm in these slight errors of translation? Is there not always harm in error?

Have not rivers of blood been shed, cities been destroyed, and families separated, for points of creed?

Is not the doctrine of the resurrection of the body one of these disputed points? Upon what text is the belief principally founded? Job xix. 25, 26.

Does any one know who wrote the book of Job? Has it not been attributed to Moses? Have not later

critics attributed it to a contemporary of the later Jewish prophets?

They have.

Amid this uncertainty, how has the text gained such belief? 2 Tim. iii. 16. Is it not chiefly upon this latter text that for ages men have believed every word of Scripture to be inspired?

By whom do the Epistles to Timothy purport to be written? 2 Tim. iv. 13 and 20. Does it seem to you that these texts were written by inspiration? Do some of the best critics now reject this whole book, as, though excellent in itself, not a genuine epistle of Paul's?

They do.

Let us go back to the text in Job xix. 25, 26. Will you read it aloud, without the words in Italics.

Is the text accurately translated?

The words "in my flesh" are more correctly translated "without my flesh."

Can you now find in this verse the doctrine of the resurrection of the body?

Does this not teach that it is unwise to accept credulously what others tell us?

Does it not teach the folly and wickedness of superstition?

Need we reverence the Scriptures less because frail men have made mistakes in their translation? After it had been made, did the church decree that the translation, as well as the books translated, should be looked upon as inspired?

It did.

Is not God's word strong enough, without being upheld by superstition?

Why do you believe in the Scriptures? Whose names, among the Scripture writers, can you remember? What do you know of them?

How have the books come down to us through so many generations?

Will it interest you to look into these points?

What assertions of Scripture have the discoveries of science proved impossible? Was it possible for the world to be created in six days? Why not? For Joshua to make the sun stand still? Why not?

THAT WE SHOULD HAVE REASON FOR OUR FAITH.

If some stranger to Christianity asked why you believe in God, what answer would you make? Suppose he asked why you believed in the Scriptures?

Does the Bible itself require that we should have a reason for our faith? 1 Pet. iii. 15.

Is there anything in the word *Bible*, which proves the book inspired?

It is derived from the Greek βίβλος, *which signifies the soft bark of a tree, on which the ancients wrote.*

Can you mention any Bible except that in which we believe? Why do we think ours the best?

Was our Bible entirely written by one person? At one age of the world? How many years passed

between the writing of Genesis and Revelation? Did the writers all speak the same language?

Did the nation in David's and in Jeremiah's time enjoy the same prosperity?

Were the books written by men of the same religious sect, or men as widely apart as Catholic and Protestant?

Did Isaiah believe the same as St. John?

Had Solomon the same faith as St. Peter?

What was Peter's rank in life? Matt. iv. 18.

What was David's? 2 Sam. xxiii. 1.

Does not this variety make the Bible a help to all kinds of persons, and in every emergency of life?

But should we accept the words as if they were spoken by the same person, and under the same circumstances?

Is it not an interesting study, to find in what points all these good and inspired men agreed?

Must we not beware of following slavishly the letter of the Scripture? What do you mean by following the letter?

What said St. Paul on this subject? 2 Cor. iii. 6; Rom. vii. 6.

Do the Jews still believe implicitly in any portion of our Bible?

Who, according to Jewish tradition, collected and arranged most of the Old Testament books?

The prophet Ezra.

Did he not compile them from a large number of manuscripts, as we would select a book of hymns?

Was Ezra a prophet?

Was the Jewish nation long guided by prophets? Did not even kings take counsel from them?

What is a prophet?

What is inspiration?

Why did the Jews consider themselves God's chosen people? Did other nations look upon them as a peculiarly religious people?

Were the other nations idolaters?

Did the Jewish writers distinctly predict the coming of Christ?

Did Christ believe that their prophecies referred to himself?

How many years ago was the book of Genesis written? By whom? Was it wholly composed by Moses, or compiled from the traditions of his people?

Were not these traditions written thousands of years ago, upon bits of bark and stone?

How lately were the books of the New Testament written?

Until about three hundred years ago, in what languages were the Scriptures written?

Could any but the learned understand Greek, Hebrew, and Latin?

Had then the poor no Bible? When was it first printed in English?

In 1526.

What was the fate of this edition?

It was bought up and burned by the Bishop of London.

SUPERSTITION AND REVERENCE.

Why would not the Bishop of London allow all men to read the Bible?

Would Jesus have thus excluded his word from the poor? Matt. xi. 5; Matt. ix. 13.

In Matt. xi. 25, what did Jesus mean by *babes?*

The unlearned.

Would he then prefer to have his words interpreted by them?

Were even the learned allowed to criticise the Scripture? Were they allowed to discover any fact in science which could throw doubt upon Scripture?

What is said of the sun, in Joshua x. 12, 13?

If the sun stood still a day, would not the whole starry system be thrown into confusion?

What mistaken belief had prevailed in regard to the sun's motion?

What happened when Galileo maintained that the earth moves on its own axis?

He was thrown into prison, and condemned to torture.

Did the priests force Galileo to recant?

Do not even the Romish priests now believe that the earth moves?

Was there probably some poetical truth hidden in the story of Joshua? *

If our Professors Hitchcock and Agassiz had lived

* The teacher can read the admirable explanation of this story in Rev. O. B. Frothingham's "Stories from the Lips of the Teacher."

in the middle ages, would not they have been burned at the stake? Why?

Is anything ever gained by bigotry and superstition? Is anything lost by them?

Is anything lost by want of reason in our researches?

Whose word must we remember that we are studying? Have not the best and wisest men of earth studied these words reverently?

Are not our best ideas of wisdom and virtue still drawn from the Bible?

Is our nation derived from the Jewish, that we turn to the Jewish records for our first idea of God?

Was Christ a Jew?

Did Jesus declare a new religious belief, or reform that already existing? Matt. v. 17.

Whose children did the Jews delight in calling themselves?

Why did they not rather call themselves children of Adam? Acts iii. 25; Gal. iii. 16–18; 1 Chron. xvii. 21.

What was this promise to Abraham? Gen. xv. 1, 5, 6, 18–21. Had Abraham any children at this time? Were he and his wife both aged? Had he faith in God's promise?

Will you relate, in your own words, the story of the sacrifice of Isaac? Gen. xxii. 1–19.

Should you praise Abraham for this conduct?

If the Jews escaped from any danger, to what did they attribute the deliverance? 2 Kings xiii. 23.

What is a covenant? Did the Jews often receive these covenant promises from God?

What covenant did he make with Noah?

Were these actual visions and voices, or dreams?

Was the race comparatively in its childhood at this time?

Were not the Hebrews an imaginative race? Were they not always looking for angels and visions?

Do we not lose sight of a great deal in this world by not looking for it?

Are children nearer heaven than grown persons?

Would, then, a race in its childhood be nearer heaven?

Did the Hebrews ever make public covenants with God? Deut. xxix. 10–15.

FROM ABRAHAM TO DAVID.

Were the Hebrews, in Abraham's time, a highly civilized nation?

They were a pastoral people, living in tents, and wandering from place to place with their flocks of cattle.

After the covenant with God, was their life wholly prosperous? To what nation did they fall in bondage?

Was the Egyptian more civilized than the Hebrew nation? Were the Egyptians famous for learning and power? Did they possess cities, palaces, and a splendid court? Do relics of this splendor remain? Are there any of these relics in this country? Have you seen them?

Would not you like to see Pharaoh's signet-ring, in the New York Museum? or the obelisk of the time of Moses, which the Cæsars carried to Rome? Was this an antiquity in the time of the Cæsars?

Were the Egyptians a religious people? Can you see any mutual advantage in these two nations mingling together? Was, then, God still keeping his covenant, when he appeared to be deserting them?

Who released the Hebrews from bondage? What account of this is given in Acts vii. 17–24, 30–37? Of whom did Moses prophesy in ver. 37? If the Jews had not been in bondage, would Moses have learned "all the wisdom of the Egyptians"? How many Israelites did he lead away from Egypt?

More than a million.

How many years before Christ was this?

About fifteen hundred.

Did the Jews still retain their simple and religious habits? In King David's time did they not become fonder of magnificence? and also more powerful?

What was the reign of David called?

The Golden Age of Israel.

Who was David? 2 Sam. xxiii. 1. Did he believe himself inspired? ver. 2. What was his idea of a ruler? ver. 3, 4. Did God make a covenant with David? ver. 5, and Acts xiii. 22, 23. What more is said of David's covenant? 2 Chron. vii. 12, 17, 18.

What should *we* call this vision of Solomon's?

Will you read Ps. lxxxix. 34–37?

By whom were the Psalms written?

For what purpose?

Was psalm eighty-nine written by David?

To whom is psalm ninety ascribed? *

What besides did Moses write? Are these books our earliest Scripture records? For conciseness and sublimity how do they compare with the works of our day?

Who was next to Abraham in the Jews' esteem? What great work did the prophet suggest to David? 2 Sam. vii. 1–9, 17, 18. Did David accept the suggestion? 1 Chron. xxii.

After this preparation, what injunction did David give to his son? 1 Chron. xxviii. 9–12.

What is meant by ver. 12, "All these he had by the spirit," and ver. 19?

Did David assist enthusiastically in this work? 1 Chron. xxix. 1–5.

Why did not David himself build the house? Did he abdicate in favor of Solomon? 1 Chron. xxiii. 1.

Was the reign of Solomon prosperous? 1 Chron. xxix. 23–29.

Do we find in the Scripture the books mentioned in ver. 29? Is it not then probable that some of the sacred records are lost?

Are any other lost books mentioned? 2 Chron. ix. 29. Is it not possible that these books were rejected by Ezra?

* For information regarding Psalms, see Bulfinch's Hebrew Lyrical History.

THE PROPHETS.

Which books of Scripture were written by Solomon? Were the Proverbs his own composition, or did he collect them in their present form?

What are the Apocryphal writings? Were these received as inspired by the Jewish church?

Are they by the Protestant churches?

They are not.

By Catholic churches?

They are.

Are there still other apocryphal writings, books of legends, &c., extant in the Catholic church? Is it not chiefly from these that artists have drawn the legends which they paint? Can you relate any of these legends?

Did the prosperity of Israel continue after the reign of Solomon? Was the kingdom divided? Were there civil wars? Did many of the people become idolaters?

What happened during the reign of Manasseh?

The laws of Moses were almost forgotten.

Were the people warned by their prophets against this idolatry? 2 Kings xxii. 16, 17, and xxi. 12, 13; Isa. xxv. 2–4; xxxix. 6. Were these prophecies fulfilled?

Did Jeremiah write during the time of the captivity? To what cause did he ascribe it? Jer. xxv. 8, 9, 11. Did he promise better things? Jer. xxix. 10, 11. What said the other prophets? Ezek. xiv. 22, 23; Amos ix. 8, 9; Zech. xiii. 8, 9.

Do the Jews still cling to any of these prophecies? Hosea viii. 8; Zech. vii. 14; Isa. xliii. 5, 7; Jer. xxxii. 36, 37, and xxxiii. 7; Zeph. iii. 19; Jer. xxix. 14.

Do they still look for a Messiah? Why did they not accept Christ?

What was the date of Nebuchadnezzar's conquest?

606 *B. C.*

What happened after a hundred years? Where was this new kingdom?

In Judea.

Why were its people called Jews? Of what tribe were they?

Under what family did the nation again become glorious?

The Maccabees.

When did this family flourish?

About 150 *B. C.*

By whom was Judea again conquered?

What was the time of the Roman conquest?

63 *B. C.*

In the time of Christ was Judea more than a province of Rome? Did Solomon's temple exist in the day of Christ? What happened at the time of the Babylonish captivity? Jer. lii. 12, 13; 2 Chron. xxxvi. 19; 2 Kings xxv. 13–16; Isa. lxiv. 11, 12.

What prophecy was made when Solomon had finished the temple? 1 Kings ix. 6–9. By whom was it rebuilt? Ezra v. 1, 2, 16; Haggai ii. 2–4; Zech. iv. 9, 10. Who prophesied its final destruction? Mark xiii. 1, 2; Luke xxi. 5, 6.

Judging from their names, what should you expect

to find in the books of Kings and Chronicles, which we have so often quoted? Were they written before or after the captivity?

They were compiled, after the captivity, from ancient records and traditions of the nation.

What prophecy did Christ make concerning Jerusalem? Matt. xxiii. 37, 38.

How soon after his birth was Jerusalem destroyed?

Seventy years.

By whom? Is the triumphal arch of Titus still standing at Rome? What do the bas-reliefs in this arch represent?

Processions of captive Jews, bearing the golden candlesticks of the temple.

What enormous ruin in Rome is believed to have been originally built by the Jewish captives of Titus?

The Colosseum.

Do the Jews still preserve their peculiar religion? customs? character? physiognomy?

How long has the nation been scattered?

THE MESSIAH.

Now that new reverses had come upon the Jews, for whom were they anxiously looking? John iv. 25; John i. 41.

Did they expect a great prince and warrior?

Why was Herod troubled (Matt. ii. 3, 16) when he heard of the birth of Christ? Can you imagine a king so grasping, that he would preserve his throne at the risk of his nation's safety?

Which is nobler, such a king as Herod, or the fishermen who left all and followed Christ? But did they also expect some temporal reward?

Do you believe there is such a thing as perfect disinterestedness?

Does it seem, by Matt. iv. 8–10, and Luke iv. 5–8, that Christ had the same temptation as Herod?

What Old Testament prophecies pointed to Christ? Micah v. 2; Mal. iii. 1; Isa. ix. 1–7; xi. 1, 10; lii. 13; liii. 12; Zech. ix. 9. Was Jesus born in Bethlehem?

In what city was David born? Luke ii. 4. Did the Jews make great account of the fact that Christ was descended from David? Matt. xii. 23, xv. 22, and xxi. 9; Mark xii. 35.

Did the Jews pay more attention to Christ's ancestry than to his own moral greatness? Why were they careful in keeping records of their ancestry, like that in Matt. i. and Luke iii. 23? Were they equally careful of the sacred records? Ex. xxv. 10–22.

What is the testimony mentioned in v. 21? Did the Jews feel a superstitious reverence for this ark? 1 Sam. iv. 3–6. Was a place prepared for the ark in the temple built by Solomon? 2 Chron. vi. 11; Heb. ~~xi.~~ ix. 4.

Can you tell anything about the manna and Aaron's rod here mentioned? Ex. 16. 33.

Has the superstition of the Jews been of advantage in bringing the Scriptures to us safely through many wars and reverses? Is the New Testament accepted by the Jews? Who, then, preserved its books? Were they ever in danger of being lost?

What can you tell about the dark ages? Do not historical records become confused, and often lost, when they reach this period? Where did learning take refuge? In what occupation were the monks of these convents chiefly employed?

Were there printing-presses at this time? Were the Scriptures still in the original tongues? Do the copies which the monks made of Scripture all exactly agree?

Are these copies invaluable for comparison with our present translation?

What was the idea of monkish life? Was this a healthy and natural life? Was it superstitious? and yet it preserved for us our most precious records?

Does this teach us that God will bring good even out of evil? Does it explain David's meaning in Ps. lxxvi. 10? Shall we then do wrong, in the hope that God will convert it to good?

How far back can we trace the gospel records? Do the immediate contemporaries of the writers mention them?

They do not.

Do the disciples of these contemporaries give copious extracts from them?

They do.

Were they at first attributed to the evangelists?

We have no proof that they were.

Do we find the best proof that they wrote them in the fact of their being attributed to no one else? Better than the internal evidence? What is internal evidence?

THE FIELD AND THE LABORERS.

According to Jewish history, how old was the world at the time of Christ's appearance?

What was the religion of most civilized nations? Which nations were the most civilized?

Were Greece and Rome in their prime? Were they not sinking into a love of magnificence and luxury? Is not this the usual precursor of downfall in a state?

Could the Jews have sympathized with their haughty conquerors?

Were not the Jews as haughty in their way? Did they think it important that any nation except their own should be saved? or probable? Had not the Jewish religion lost its purity? Had it not become formal?

What sect is oftenest mentioned in the Gospels? Was this the leading Jewish sect?

What did Christ say of the Pharisees? Matt. xxiii. 1–7, 13–33.

Do you think that a people with such leaders more needed a spiritual or temporal king? Had the nation suddenly become powerful and prosperous, would the Pharisees have grown better or worse? Would it have been any gain to those whom they oppressed? Is it not probable that if Christ had assumed to be a temporal king, thousands would have flocked to his standard? Might he not even, by his wisdom and miraculous power, have conciliated the Pharisees? In this case would he not have chosen the great and

learned for his friends? Whom did he choose? Can you mention any rich and distinguished persons who came to him? Could he not easily have retained them as disciples? Why did he not?

What method did Jesus take to spread his doctrines? Was he ever deterred by danger? hunger? weariness? Had he any home? Luke ix. 58. How many disciples had he? What work did he assign to them? Did he send others to preach his doctrine? Luke x. 1–12, 16, 17.

Is it probable that they preached the same things which we read in the Gospels?

Were the four Evangelists among Christ's preachers? May we apply to their Gospels also what he says in Luke x. 16? What did he tell these preachers concerning himself? Luke x. 22–24. Should you judge from ver. 21 that his delegates were learned men?

Did Jesus send his messengers only to the Jews? Matt. xxviii. 19. Could this conduct have pleased the Pharisees?

What became of the disciples after Christ's final departure? Did they continue to preach? Acts i.; and v. 42. How did they live? Acts ii. 41–47; iv. 32–37. Did most of them suffer martyrdom? What instance is related? Acts vi. 8–15; vii. 54–60; viii. 3; ix. 12. Does it seem natural that they should write down the record of Christ's life and teachings? Would not almost any one who had important truth committed to him make a written record to assist his memory? Is it not believed that some general account of Christ

existed in the early church, and from this the Evangelists drew their several histories? Would not this account for their similarity in many points?

Were the Gospels probably written at different times? For different nations? Would not this account for certain differences in the narrative?

Did not the early Christians suffer painful persecutions? Were they not burned, and thrown to wild beasts? Do we learn this from profane historians? Is it not mentioned by Tacitus? Josephus?

ST. MATTHEW.

Who wrote the first four books of the New Testament?

Were they disciples of Christ? apostles?

What is the difference in the two words?

Who wrote the book of Acts? What does it record?

Who wrote the Epistles? To whom were they written?

Were these Jewish churches?

What is said of Matthew in Matt. ix. 9?

Tradition calls Matthew a Nazarene; how then did he happen to be a collector of Roman taxes?

Was this the office of a publican? Would this office be acceptable to a loyal Jew?

Is not this why "publicans and sinners" were so often classed together? Matt. ix. 9–12.

What rebuke to publicans does Matthew himself record? Matt. xviii. 17.

Could a man who was disloyal to his country be capable of goodness?

May it not be that Jesus chose Matthew because he so much needed reform?

Was Matthew, perhaps, like the publican whom Christ saw praying? Luke xviii. 10–14.

Do good men often have weak points of character?

Are these usually the fault of education?

Is Matthew's now considered the most reliable Gospel?

It is.

Could one write a true history without fully appreciating the subject?

Can we appreciate any one whom we do not in some degree resemble?

Do you see, then, what education of the soul did for Matthew?

Does it not encourage us to educate our souls?

What is the difference between educating the mind and the soul?

For whom is Matthew believed to have written his Gospel?

For the use of converted Jews.

Does this prove that, after all, there was loyalty hidden in his heart? In what language was it written?

What was the language of the Jews?

At what time was it written?

About A. D. 60.

How long after Christ's death was this?

Did Christ die?

Do any of us *die* when our bodies are worn out?

Do we expect to be more alive, as spirits, than we are now?

Does the Hebrew manuscript of Matthew's Gospel remain to us?

No; only a Greek translation.

Should we not look carefully into words which have passed through two translations?

Is the whole record of Matthew genuine?

There is doubt concerning the first two chapters.

If such remarkable events had attended Christ's birth as are here related, would not Mark and John have mentioned them?

Was John a more intimate friend of Christ than Matthew?

Were Mark and Luke apostles of Christ? Matt. x. 2–4.

Was Judas an apostle?

Think again, and consider their works: which deserved the name of Apostle?

Is it well to take the opinion of others, or form our own estimate of persons whom we meet?

Must we not look past the dictionary definition, and judge what the true rank is?

If Jesus had taken the Jewish estimate, would he have passed by Matthew, the publican, in scorn?

What does St. Paul say of the letter and spirit, in 2 Cor. iii. 6?

Must this not be especially heeded in our study of Scripture?

Shall we not otherwise be misled by single texts?

Ought we not to seek for the whole broad spirit of Scripture, and not try alone to confirm our own opinions and prejudices?

STS. MARK, LUKE, AND JOHN.

Though Mark is not mentioned among Christ's apostles, is he anywhere alluded to in Scripture? Acts xii. 12, 25; xv. 39; 2 Tim. iv. 11.

Why may this not have been some other Mark?

The early church writers declare that it was Mark the Evangelist.

If, in a time of such danger, the apostles met at the house of Mark's mother, must he not have been intimately associated with them?

Whom did Mark accompany in their journeyings?

To whom did Paul and Peter preach?

Is Mark believed to have been a relative of Peter?

He is.

And to have accompanied St. Peter to Rome as interpreter?

He is.

Where did Mark himself establish churches?

At Rome and Alexandria.

What was the religion of Rome?

For whom was Mark's Gospel written?

For Christian converts from paganism.

For whom was Matthew's Gospel written?

Did both Matthew and Mark probably witness many of the events, and listen to many of the parables, which they recorded?

Is Mark's Gospel believed to be entirely genuine? *Most of it.*

Of what beautiful old city is Mark the patron saint?

Is it pretended that his bones are preserved in St. Mark's Cathedral?

If St. Mark had visited Venice in his lifetime, would any deference have been shown him?

Is it not too often the case that we pay more attention to the glory of a man's name after he is dead, than to his spirit, which cannot die, and may still be our inspiration?

Is Luke mentioned as an apostle in Scripture? What do we find concerning him? Col. iv. 14.

By whom was this Epistle written?

Was then Luke the beloved friend of Paul? and a contemporary of the apostles?

Is the profession of artist also assigned to Luke by tradition?

Are we not tempted to believe this, from the vividness of his descriptions?

Is it for this reason that the Roman Academy of Painting is dedicated to St. Luke?

Have the Romans a picture which they pretend to be the work of St. Luke? Has he not painted better pictures of the Virgin in his Gospel?

Did St. Luke write any book excepting the Gospel? What does he describe in the book of Acts?

For whom were both of these books written? Luke i. 1–4; Acts i. 1.

Who was Theophilus? Acts 23:

Was St. John an apostle of Christ? What was his occupation?

What five books of the New Testament did John write?

Was St. John especially beloved and favored by Jesus? John xiii. 23–25; xix. 26, 27; xx. 2; xxi. 7, 20. Was he with Jesus at Gethsemane? Did he follow him to the judgment-hall? to the cross? to the tomb?

To whom did Jesus intrust the care of his mother?

Did John labor and suffer with the other apostles? When was he banished? For whom did he write the book of Revelation?

What account does St. Jerome give of the old age of St. John?

When too infirm to preach, he still desired to be carried to the church.

What was now his invariable address to the people?

My children, love one another.

What reason did he give for this repetition?

"*It is the Lord's precept, and if we do this, it is enough.*"

Do we find this sentiment in his writings? John xv. 12; 1 John iii. 11; iv. 7, 8.

Does not this explain why Christ intrusted his mother to John, and not to the rich publican or the beloved physician?

Do you think love more important to happiness than education or money? Give your true opinion.

THE EARLY AND LATER CHURCH.

For what was the early church remarkable?

Its simplicity and purity.

Into what did this change with time?

Into a more elaborate church, with an excess of emblems, ceremonies, and superstitions.

For what were fortunes spent, and pilgrimages made? –

The purchase of saints' bones, bits of the true cross, and other relics.

What was this church called?

What powerful institution sprang from Romanism? Was it this which filled Europe with hermits, monks, abbeys, and convents?

Did not Romanism preserve the early prayers of the church, embodied in its own liturgy?

Did it preserve other sacred writings?

What use did the convents make of their wealth? Did they build magnificent cathedrals? Did they patronize learning and art?

Are we not indebted to the Catholic church for the world's best pictures?

Whence arose the class of women called Sisters of Charity? What is their office?

To nurse the sick, feed the poor, visit prisoners, pray for the wicked.

Did this church in time degenerate? Did the priests and rulers become dissolute? and also covetous and arbitrary?

What cruel institution arose in the Romish church?

What was a leading principle of the Inquisition?

That it is right to deceive for a good purpose.

How did the church apply this principle when it needed money?

It sent agents over the country selling pardons and indulgences.

For what did they need money?

To support the priests in luxury, and to build churches.

What magnificent church in Rome was built, in great measure, by the sale of indulgences?

St. Peter's.

For what special purpose was this edifice built?

As a monument over the bones of St. Peter, which the church pretended to have discovered.

Why over St. Peter? Matt. xvi. 18, 19.

Does the Pope of Rome assume to be St. Peter's direct successor in ruling Christ's church?

Is this the meaning of the two keys upon the pope's seal?

Was not the Romish church immensely powerful? and wealthy?

Did the pope rule emperors and kings? and also men's consciences?

Would St. Peter have tempted men to sin by selling pardons beforehand?

If men had looked at the spirit instead of the letter, would they have accepted the pope as Peter's successor? Did any such man arise?

What German monk protested against the sale of indulgences?

Before what diet was Luther summoned?

What did he find at Worms?

A splendid assembly of emperors, princes, nobles, and prelates, met to condemn him.

Did the humble monk expect martyrdom in punishment of his courage? After a day's deliberation, what speech did Luther make before the conference?

"*Here I stand; I can take no other course; God help me. Amen.*"

Was Luther imprisoned? Did he nevertheless write and preach reform?

Did other reformers arise in Europe? (See "D'Aubigné's Reformation.") Can you mention any of them?

What did Luther insist upon offering to the poor? What translation did he make? Did the Romish church submit quietly to this reformation?

Was Europe in consequence convulsed with fierce and bloody persecutions and long civil wars?

In what countries was Protestantism finally established?

Was the Romish liturgy rejected or rewritten?

By what church is this amended liturgy now used?

THE REFORMATION.

What was the period preceding the Reformation called?

Why was the first half of this thousand years called the dark ages?

When do the middle ages commence?

With the decline of Rome, in A. D. 476.

And end?

With the discovery of America, in 1492.

What was the date of the Reformation? 1517.

Until the discovery of America, what ideas had existed concerning the form of the world?

When did Galileo flourish? For what was he thrown into the dungeon of the Inquisition?

Was he tried before learned men, — his peers, — or a jury of ignorant monks?

After recanting, on his knees, what did Galileo maintain?

He said, "And yet it moves."

What harm had there seemed to be in his assertion?

Did art and literature also revive about this period?

What great artists flourished?

Raphael, Da Vinci, and Michael Angelo.

When men have courage and earnestness enough to judge by the spirit instead of the letter, is the effect like inspiration to them?

What important discovery was made about this time?

What was one of the first uses of the new press?

The printing of the Bible.

What ideas arose from thus scattering light among the poor?

What remarkable men in England warmly advocated republican ideas?

Hampden, Cromwell, and Milton.

To the settlement of what country did these ideas lead?

What is the difference between a republican and a monarchical government? Did these changes happen without great commotions and bloody wars?

Did not the Protestant church become almost as intolerant as the Romish had been? Did different sects of Protestants dispute warmly among themselves? Was this according to the spirit of the Scripture, or the letter of their creed?

What were the two chief sects among Protestants?

Did Lutherans and Calvinists dispute concerning the Trinity? the salvation of infants? original sin, and hell?

Could one who looked at the spirit of Scripture doubt but little infants who died would be saved?

Did Protestants persecute each other? Did they have bloody wars? Did they burn each other at the stake? Was this on account of sin, or because some one could not believe this or that point in the creed?

Do we find anything in the spirit of Christ's life which sanctions this? Mark ix. 38–41. Would he not prefer honest denial to deceitful assent?

Could men pass their lives in controversy without becoming narrow and bitter? Is this spirit pleasing to Christ? What did he say of condemning our brother? Matt. vii. 1–5. Was there anything, after hypocrisy and want of faith, which Christ rebuked so often as this censorious spirit?

When you criticise others, do you stop to think whether you have never done as wrongly yourself? Do you go on to ask if, having so sinned, you would like to be openly criticised or rebuked? When we

criticise others, are we apt to do it in their presence, or behind their back? Is this honorable? What did Christ say concerning these things? Matt. xviii. 15, 16.

UNITARIANS.

What sect made an even stronger movement against Catholicism than Lutherans and Calvinists?

What dogma did the Socinians deny?

Upon what texts do other churches found their belief in the Trinity? 1 John v. 7; 1 Tim. iii. 16; Acts xx. 28.

What do Socinians believe of these texts?

That they are spurious.

What does spurious mean?

Have any other critics the same opinion?

They have.

What other texts are quoted by Trinitarians? John i. 1; Rom. ix. 5.

What do Socinians believe of these?

That they have been misinterpreted.

What ground have they for this doubt?

Among others, John i. 18; *Matt.* xxvi. 39; *Mark* xv. 34.

Who was Socinus?

An Italian, born in 1525, *and forced to flee into Switzerland for his so-called heresy.*

What sect did Socinus found?

The Unitarian.

Were the Unitarians received hospitably by Luther and Calvin?

By no means; Luther forsook his friend Cellarius, who was imprisoned for this faith; and in 1553 *Calvin procured the death of Michael Servetus, who was burned at the stake in Geneva.*

What learned men in Holland joined the Unitarians?

Grotius, Erasmus, and others.

What happened when some Unitarian writings were condemned to be publicly burned in Holland?

When the time came, they were not to be found; the magistrates, from curiosity, had divided the books among themselves.

What was the consequence of the persecutions of Unitarians?

They fled to Poland, where they established a college at Racow, and collected a thousand students.

Were they long left to the enjoyment of their opinions in Poland?

A law was passed requiring them to join the Catholic, Lutheran, or Calvinist church within three years, or else quit the kingdom.

Did they submit?

They departed to Transylvania, where they established churches.

Was this settlement now of a more permanent character?

It was: they founded churches, and there are still large numbers of Unitarians in Austria, as well as in Holland, France, and England.

Were Socinians tolerated by the English Protestants?

They were not. In 1551 *several were burned alive, among them Joan Bocher, the Maid of Kent.*

At what time did the Unitarian movement commence in England?

As early as the first translation of the Bible.

By what eminent Englishmen was it favored?

By Milton, Loudon, Locke, Newton, and others.

What famous convert appeared in Asia?

Rammohun Roy.

What became the established church of England?

The Episcopalian, which retained a written service, and some other forms of the Catholic church.

PURITANS.

What sect arose in opposition to the established church of England?

Why did they take the name of Puritan?

They sought the pure word of God, in opposition to church traditions and forms.

Under what temporal rule did this sect flourish for a time in England?

Was it evidence of a *pure* faith that they wantonly destroyed noble churches and abbeys? What was their excuse for doing this? Was dread of popery an excuse for wasting the property of the living, and desecrating the monuments of the dead?

Can you imagine Jesus sending his disciples about such work?

In what may we still see the work of Cromwell's followers, all over Great Britain?

In broken monuments and ruined abbeys.

But were not the abbeys nests of hypocrisy and vice? Were, then, the soldiers wrong?

Was the Puritan rule of long continuance? To what country did the Puritans flee, with their wives and children? In what year did they emigrate to Holland? *In* 1608.

After twelve years in the Netherlands, where did they again flee? What year was this? How many came to America?

Nineteen families.

How many additions were there during the first ten years?

Twenty-five thousand persons.

Did the Puritans now enjoy all the freedom which they had anticipated? From what did they suffer?

From the climate, the savages, from sickness, and from poverty.

What was the first care of the new settlers?

To provide for universal worship and universal education.

Was the right of suffrage given to any except church members?

It was not.

What is the right of suffrage?

In the time of Christ, was it considered a disgrace to be a Christian?

In the time of the Puritan fathers was it a disgrace not to be a Christian?

In Christ's time would a hypocrite have pretended not to believe in him?

And how in Puritan times?

Does not this show that we must interpret Scripture texts according to the circumstances in which they were uttered? Can we understand these circumstances without using our own intelligence and judgment?

Do you see anything noble in these qualities?

Would you not rather judge for yourself than be slavishly led by others? Is this the idea of our country? of our faith?

Do we more need God's help for wise, clear judgment, or for slavish credulity?

Which is more reverent, the faith which takes pains to understand God's law, or that which idly submits to be led?

Were free schools established in the new colony? and a university with free scholarships?

When was Harvard University founded?

In 1638.

How soon was this after the founding of Boston?

Eight years.

Was the colony still groaning under poverty and the attacks of savages?

Was the government very strict in regard to the morals of the people?

How did it guard against false accusations?

A slanderer was "whipped, cropped, and banished."

Were there, nevertheless, persecutions? Against whom?

Roman Catholics, Quakers, and witches.

THE UNIVERSAL CREED.

Did not the Jews honestly believe that no man could be saved except through faith in the law of Moses?

Did not Christ's disciples as honestly believe that men could only be saved through faith in Christ? Acts iv. 12.

Do not Roman Catholics maintain that only such as accept their form of belief in Christ can be saved? Not even their own kindred? nor such as are shining examples of virtue?

Do evangelical Protestants maintain that only such as receive their interpretation of Christ's words can be saved?

Do any liberal Christians believe that unless others accept this or that point of faith they will come to destruction?

Is it not, then, important that we should understand what we have been taught to believe? and the reason for our faith?

Did Christ give any distinct creed to his disciples?

What reply did he make when asked which commandment he considered most important? Mark xii. 28–35.

Does Luke allude to this conversation? Luke x. 25–29.

What is Matthew's account? Matt. xxii. 35–41.

Who were the scribes?

Were they usually learned men? 1 Cor. i. 20; 1 Chron. xxvii. 32.

What did Christ reply, on another occasion, when questioned by a young man? Matt. xix. 16–20.

What version does Mark give of the same conversation? Mark x. 17–21.

Did John, as well as Matthew, Mark, and Luke, repeat these sayings of Jesus?

Why do we so seldom find the record of the other Evangelists repeated in John?

He is believed to have read their Gospels before writing his own, and to have purposely avoided repetition.

What does John declare to have been his Master's principal command? John xiii. 34, 35; xv. 12.

What command did John give his own disciples? 1 John iv. 7, 8, 11–21.

Was it only the Jewish idea of love that Christ inculcated? Matt. v. 43, 44.

To whose commandments did Christ refer, in his conversation with the young man?

Did any other of the inspired writers give a summary of man's duty? Ps. xv. 1–4.

What said Solomon? Eccl. xii. 13, 14.

The prophet Micah? Micah vi. 8.

What said the apostle James? James i. 27; ii. 8.

To whom was James related?

What did Paul say in his letter to the Philippians? Phil. iv. 8.

To the Galatians? Gal. v. 14.

What did St. Paul write to the Colossians? Col. iii. 9–12.

Would it seem by this that Paul approved of a party spirit?

Do not the precepts which we have read in this connection answer alike for all creeds?

What distinction does Paul make in his epistle to the Romans? Rom. ii. 13.

What does he say of a disputatious spirit in religious matters? 1 Tim. vi. 3–6.

What in his letter to Titus? Titus iii. 9.

Who is considered the most able teacher of Christ's doctrines?

Was Paul a Christian from the beginning of his public career? Acts viii. 1–4; ix. 1, 3–9, 11, 12, 17, 18, 23, 29, 30.

A SEEKING SPIRIT.

While St. Paul rebuked a disputatious spirit, did he wish his disciples to receive his words implicitly? 1 Thess. v. 21.

What would he have us seek? Col. iii. 1, 2.

Was this also Christ's commandment? Matt. vi. 31–34.

Must the whole of this passage be taken literally?

Do Christ's words imply that we can be good without an effort? Luke xiv. 24–28.

Is this to be received literally?

What encouragement does Christ give such as are in earnest? Matt. vii. 7. 8.

What chapter in Matthew's Gospel includes almost all the teachings of Christ?

What are the first four beatitudes? Matt. v. 3–7.

What spirit is inculcated in these four precepts?

What besides a meek and teachable spirit?

What is said of those who are eager to improve?

Do you understand by this, that if we would lead great and noble lives, we only need to long heartily for goodness?

Why are they blessed who hunger and thirst after righteousness?

Is it enough to wish, without further effort? Luke viii. 18.

If you cultivate any art, like painting or music, does not your talent increase?

But what happens if you neglect your gift?

To whom does Christ promise to manifest himself? John xiv. 21.

Can we have his commandments, i. e., fully understand, without seeking them?

How does the apostle declare that we can approach God himself? James iv. 8.

And how escape evil? James iv. 7.

Do you see that always there must be effort on our own part?

In what spirit does Paul advise us to seek truth? Eph. vi. 6, 7; Col. iii. 23.

What does John say of the lukewarm? Rev. iii. 16–19.

What said Christ of such as took no interest in his work? Matt. xii. 30.

What does Paul say of Christ's word? Phil. ii. 16.

What says John? 1 John v. 12.

What does Christ himself say? John x. 10.

What does John say in his Revelation? Rev. xxi. 5.

What is said in the book of Job of the righteous man? Job xvii. 9, 10.

By whom was this book written?

What did Solomon say on this subject of growth? Prov. iv. 18.

What counsel did Peter give to the church? 2 Pet. i. 5–8.

Does the desire for goodness make our life any less bright and fresh? Give your true opinion.

OUR POSSIBILITIES.

Did Christ set any bound to the goodness which God expects of us? Matt. v. 48.

What command did God lay upon Abraham? Gen. xvii. 1.

What title did the Jews bestow upon Abraham? Rom. iv. 16.

Why did they rejoice in being his children? Gen. xii. 1–5; xiii. 14–18; xxvi. 3–6.

Have we any right to hope that we can become as perfect in our small way as God in his grand way? Gen. i. 26, 27.

Did Christ attain to this perfect life? Heb. iv. 14, 15.

What does Paul say in this same epistle of man's dignity? Heb. ii. 6–9.

Are these Paul's own words, or a quotation?

In what light does he evidently consider them?

Where do we find the prophecy? Ps. 8.

By whom was this Psalm written?

What quotation did Jesus make from the same Psalm? Matt. xxi. 16.

Did Christ ever apply to himself the prophecies of Scripture? Luke xxiv. 25–28.

At what period of his life was this?

Why does Paul entreat us to become perfect? 1 Cor. iii. 16, 17.

And why to avoid sin? 1 Cor. vi. 19.

What did Christ say of such as love and obey him? John xiv. 23.

By what name did Christ teach us to address God? Luke xi. 2.

Why does he urge us to goodness? Matt. v. 16, 44, 45.

Why did he tell his disciples not to make long prayers? Matt. vi. 6–9.

How does he again speak of God's care for his children? Matt. x. 29–32.

How does he compare God with an earthly father? Matt. vii. 9–12.

How, after the resurrection, did he speak of this relationship? John xx. 17.

To what dignity did Christ raise such as obeyed him? John xv. 14, 15.

How does St. Paul allude to this relationship? Rom. viii. 16, 17; Eph. v. 1.

Can we expect to become perfect without great effort and struggle on our own part? Is the reward worth the pains?

Was Christ himself tempted? Matt. iv. 1.

What does St. James say of temptation? James i. 2, 3, 4.

THE POOR IN SPIRIT.

Of whom did Jesus first speak in describing the blessed? Matt. v. 3.

Does it seem to you that the poor in spirit are happiest in this world?

Whom should you, for your own part, esteem the most highly blessed?

Was Christ true to this principle in choosing his disciples? Were they great among men?

Were the Jews humble in their expectation of God's favor?

Did they expect the Messiah to found a temporal kingdom?

Might not these facts have influenced Jesus in speaking so often of meekness and poverty of spirit?

Was his own spirit meek? Matt. xi. 29.

What Scripture prophecy did Matthew believe to be fulfilled in Christ? Matt. xxi. 4, 5.

By what did Paul exhort his followers? 2 Cor. x. 1.

Was the third beatitude an original saying of Christ? Ps. xxxvii. 11.

To whom did Isaiah prophecy that Christ would preach glad tidings? Isa. lxi. 1.

Did Christ apply this prophecy to himself? Luke iv. 16–22.

Was it fulfilled in his day? Matt. xi. 28, 29, 30; Mark xii. 37.

Did Christ ever use the expression "common people"?

Was any child of God common in his eyes?

What distinction do you make between the poor in spirit, the meek, and the "common people" here spoken of?

What trait of Moses is mentioned in Scripture? Num. xii. 3.

Do you think the trait of meekness can be acquired?

Would you describe Peter as a meek man during the lifetime of Christ? Matt. xxvi. 51, 73, 74.

Yet in later years what advice did he give the women of his church? 1 Pet. iii. 4.

Did he require less of men? 1 Pet. iii. 7–12.

What quality does he enjoin even in religious discussions? 1 Pet. iii. 15.

What does Solomon say of humility? Prov. xv. 33; xviii. 12.

Do you remember what the prophet Micah said the Lord required of us? Micah vi. 8.

What did Jesus say of the humble? Luke xiv. 11.

Where was Christ when he made this assertion?

Were the Pharisees a humble sect?

Did their own prophets ever rebuke this spirit? Isa. lxv. 3, 5.

How did Christ happen to relate the parable of the wedding? Luke xiv. 7.

What other parable on the same subject does Luke record? Luke xviii. 9–15.

What did Christ say of worldly ambition? Matt. xxiii. 8–12.

What did Jesus say of himself? John xiv. 9; x. 30.

Did he here describe himself as God, or as an example of goodness, power, and wisdom?

Did he, nevertheless, claim more than human power? John xiv. 1, 2; Matt. xxvi. 53.

Did he require outward deference? Mark x. 17, 18.

What effect had his miracles upon the people? Luke vii. 16; xviii. 43; Matt. xv. 31.

What did Paul say of Christ's humility? Heb. v. 5; 2 Cor. viii. 9.

In what would he have us glory? 2 Cor. x. 17, 18.

How did Christ prove his humility? John xiii. 2–17.

Was it not greater proof of Christ's divinity that he could thus wash the feet of Judas, than that he could heal the sick?

When you forgive injuries, and do good to the thankless, do you realize that there is something divine in the act?

But what if you do it to be seen of others, or to be satisfied of your own superiority? If we are not led by the same motives as Christ, is there any gain in following his example? Are you sure?

THE POOR IN GIFTS.

Are we all gifted alike in this world?

In the fourth beatitude, is any distinction made between the rich and poor in intellectual gifts?

What did Christ say of John the Baptist? Luke vii. 28.

Will you repeat, in your own words, the parable of the talents?

Can we suppose that God takes equal interest in the great and small? Prov. xxii. 2.

Can there be any great or small to his almightiness?

Who was the most intellectual of the New Testament writers?

What does St. Paul say of our endeavors? 2 Cor. viii. 12.

And of our pride? 1 Cor. iii. 18–22; iv. 7.

How does St. Paul explain that all are needed in this world? 1 Cor. xii.

Will you repeat the last verse?

Does this imply that there are some best gifts within the reach of every one?

Can you give instances of humble goodness which were heartily commended by Christ? Luke xxi. 2–5; Matt. xxvi. 7–14; Luke x. 39–42.

Why did Jesus praise Mary in the last text?

Why did he praise the gift of the ointment? Mark xiv. 8.

What did he say of the sinful woman? Luke vii. 36–50.

Which does he seem to rate higher, the goodness of the rigid Pharisee, or the penitence and love of the sinner?

Which does he rate higher, Martha's bustling anxiety to serve him, or Mary's longing to learn his will?

Was any act in Christ's life nobler than his treatment of Judas?

Did this conduct require talent?

Did it require loftiness of soul?

Can the most humbly gifted attain to that?

What is loftiness of soul?

Is it to be above revenge? and envy? and all uncharitableness?

Can you give any other traits of a lofty soul?

Can you mention instances from fiction or life of this greatness of soul among the lowly?

Was it these to whom Christ alluded in Matt. xix. 29, 30?

Do you believe — let each tell — that you were placed in the world for some special purpose? that there is something which you can do better than any one else?

Does not every one, looking at the sky, see a different rainbow?

Does not every one, looking earnestly at life, see a different field of work?

Is it not possible that many may be happier because you live? that even one may? and better?

Is there nothing now, to-day, that you can do for others? No one to be taught? comforted? sympathized with? forgiven? loved?

Is there virture in shutting a door softly, or in refraining to take a seat that another would like?

May it prove in the end that these "last things" were "first"?

HONOR ALL MEN.

Did Christ show any preference for one disciple above another?

What superstition did the apostles cherish regarding John? John xxi. 23.

May we infer from the record that Christ was especially confiding to John? John xiii. 24, 25.

Did he choose John to found the Christian church? John xxi. 15–17; Matt. xvi. 18.

Can you give any reasons, from your own knowledge, why Peter should have been chosen?

What characteristic precept is given by this disciple? 1 Peter ii. 17.

Does the Romish church, with all its pomp, provide alike for the prince and beggar?

Why is the Roman Catholic church mentioned in this place? Is it specially connected with Peter?

What other apostle strongly confirmed Peter's words, and in what manner? James ii. 1–6.

Do you remember the parable of the young ruler who came to Christ?

What do you understand by James ii. 5?

What class of persons are exposed to the severest temptations?

Does one who is hedged about by restraints show as noble a spirit in resisting temptation as some poor boy or girl who is untaught and unwatched, yet obeys his conscience?

Who have to bear the heaviest trials in life?

Can you mention some of the trials of the poor?

Who have most occasion to forgive injuries, and are most ready to forgive them?

Can you think of any such injuries as befall the poor?

When trouble befalls the rich, they have a hundred blessings left. Who often lose their only blessings, and yet have faith in God?

Which do you find, in your own walks, have finer characters, the poor or the rich?

Do leisure and education degrade or elevate the mind?

Do want and dependence, or ease and abundance, develop the noblest traits of character? Why?

What did Jesus say of Nathanael? John i. 47.

And how did he esteem the ruler, even in sending him away?

Can you give any instance of fine character in distinguished men, like Sir Philip Sidney, Washington, Prince Albert, Victor Hugo, and others?

What temptations have the rich?

What did Christ say of their entering the kingdom? Matt. xix. 23, 24.

When Christ spoke of the kingdom of heaven, did he usually mean another world, or the spiritual kingdom which he was founding in this world?

Does, in reality, the accident of being rich or poor, make any difference in the greatness of a man's soul and the beauty of his conduct?

But does it make no difference in the comfort, opportunity, growth, of a man's life?

What is said of *contempt* in 1 Thess. iv. 8?

Does this imply that in *every* soul there is hidden a portion of God's spirit?

If we, therefore, despise God in the person of his children, are we not guilty?

Suppose we do it ignorantly; is ignorance an excuse when we have abundant opportunities to learn?

If all the angels forgave us for bringing harm or grief upon another soul, could we forgive ourselves?

Is it true that by contemptuous conduct towards our inferiors we lessen their sense of moral dignity? Do we not thus crush their souls' growth? Is this worse than an outward wound? Will you repeat the poet's words upon tenderness for all?

> "This lesson, shepherd, let us two divide,
> Taught by what Nature shows and what conceals;
> Never to blend our pleasure or our pride
> With sorrow of the meanest thing that feels."

MAGNANIMITY.

Will you learn by heart the meaning of the word *magnanimity?*

[From *magnus*, great, and *animus*, mind.] Greatness of mind; that elevation or dignity of soul which encounters danger and trouble with tranquillity and firmness; which raises the possessor above revenge, and makes him delight in acts of benevolence; which makes him disdain injustice and meanness, and prompts him to sacrifice personal ease, interest, and

sadry for the accomplishment of useful and noble objects. — *Webster's Dictionary.*

Can you suggest any improvement in this definition of a high character?

Can you think of One whom it describes?

Will different members of the class give instances in which Christ showed each of these traits of a great mind?

Did the precepts and example of Christ take immediate effect?

Is the world to-day governed by magnanimity or selfishness?

Is it less selfish than eighteen hundred years ago?

Before Christianity prevailed, whose interests were most regarded? Which motto ruled, Right is might, or, Might is right? Were there free schools? Had the poor any voice in government? Were they allowed to form their own religious opinions? Could they ever rise above serfdom unless they had remarkable genius?

In Luther's time could any but the learned and rich obtain access to the Bible? In what tongue were even all the church services? Who, then, were benefited by the translation?

Who take most comfort in the Bible at this day?

Do we gain anything ourselves by doing for the less favored?

What great reforms have been wrought in this country during the last twenty years? in Russia? in England? By whom?

What great reforms are still needed in these three countries?

Is there any reform which you could yourself effect in the state? in the town? in society? in your home? among the poor? in your own conduct?

Would it be a comfortable world if we all went bustling about to see what reform we could work?

What, then, is important — to be continually seeking work, or to be always ready for it?

Shall we have more time for thought and preparation if we are not too anxious to find our work?

Is it our duty to walk all over the city in search of dangerous places in the pavement?

If a selfish man happened upon such a place, would he take pains to have it mended? Would a magnanimous man?

Is it then better to be anxious about the pavements, or to make ourselves and others magnanimous?

Will the greatness of soul which ensues free us from all obtrusive, blurring traits of character?

Into what mistakes do reformers frequently fall?

Must we be very sure we are right before attacking any established custom?

Are there narrow-minded reformers?

Did Protestants still call themselves reformers when they were burning Catholics at the stake?

Did the Puritans think themselves such when they hung witches and burned Quakers?

What mischief lay at the root of this conduct?

How can we free ourselves from bigotry and superstition?

Is it, then, magnanimous to educate our own minds and hearts?

Where is the difference between selfish and generous conduct — in the act itself, or the motive?

Was Christ a reformer? Was he popular in Jerusalem? What did he say of persecution in a good cause? Matt. v. 10–12.

Were his followers popular? Acts xxiv. 5; xxviii. 22.

Are reforms usually popular when first proposed?

Why not?

Why did the Jews oppose Christ?

Were they wrong in defending their own belief?

Is it probable that they fully understood Christ?

Did his own disciples understand him?

Do you remember the character of Nathanael and of the young ruler? Did they follow Christ? Did that prove them bad men?

Do we need conservative men as well as reformers?

Would it do for all men to be poets and reformers?

Which is worse, an intolerant conservative or an intolerant reformer?

Was it large or narrow minds that persecuted Galileo? Was it selfish or magnanimous men who opposed Luther's translation of the Bible?

CONSCIENCE.

How do we know what conduct is selfish and what magnanimous? Isa. xxx. 21.

What is this sense of duty within us called?

Can we always judge, on the instant, what is right?

Suppose that by telling what seems a very inno-

cent lie, you could secure a large fortune for yourself: could it be right to tell the lie?

Think, with the fortune you could make hundreds happy, as well as yourself: is it magnanimous to refuse to do this for the sake of your own soul?

Is it of any use to have a provision of good maxims for such emergencies?

Suppose we were thoroughly persuaded that "honesty is the best policy:" should we tell the lie?

Do you remember what sect tortured thousands, from the maxim, "Do evil that good may come"?

Is it of any use to collect good maxims, unless we study and practise upon them, and become thoroughly persuaded of their excellence?

What maxims did Solomon prepare for his people?

Are good maxims a substitute for conscience, or only a help to it?

Are good principles still better than good maxims? What is the difference?

Is there harm in wrong doing, if it injure no one except ourselves?

If we make what we call an innocent theft one day, is it easier or harder to make a guilty theft the next? Did the first theft injure our conscience? 1 Tim. iv. 2.

Can we injure our own conscience without endangering every one with whom we come in contact? Did not the common thief begin with an "innocent" theft?

Suppose your family depended upon your skill in

painting: would it be sin to injure your eyes by neglect or overwork?

Does not the whole human family, in some manner, depend upon the health of your conscience?

Are you sure that you shall never be a Howard, a Washington, or Luther?

If you are sure, may not some early neglect or abuse of conscience be the reason?

What was Luther in his youth?

Is not a monk the last person who would expect to become a reformer?

Would it be treating your father rightly if you put out your own eyes?

Is it treating God rightly if you put out your spiritual eyes — your conscience? Titus i. 15, 16.

SINGLE-MINDEDNESS.

Why do we not always do rightly?

Whence come the worst temptations — from without us or within?

Have we ever a temptation, without an argument arising within us between good and evil?

Are we, then, as truly *tempted* to do good as to do evil?

Like whose voice in the soul does this good tempter seem?

Is there any way in which we feel God so near as in this voice?

Does anything else make us as sure of our immortality?

Is it, then, our most valuable possession?

What did Jesus say of himself? John viii. 12.

What had happened just before the saying? John viii. 9.

Can you see in what way the pure mind of Jesus threw light into these men's minds?

What did St. John say of men whose consciences were seared or asleep? John i. 5.

What said Jesus? John iii. 19, 20.

What did St. John say of Jesus? John i. 9.

In the light of these passages, what do you think Jesus meant by the saying in Matt. v. 16?

Is making our light shine the same as letting it shine?

Did Christ ever counsel his disciples to anything like boastfulness or display? Matt. xxiii. 12.

In what passage does Jesus show that the conscience may be quick or blunted? Matt. vi. 22, 23.

What is the meaning of *single-minded?* Matt. vi. 24.

Against what sin was Christ especially severe? Matt. xxiii. 13–17.

Is it possible that a man with a healthy conscience could be hypocritical?

What right had Jesus to speak in this manner to the Pharisees? John viii. 28; xiv. 24.

Was his rebuke an expression of his anger, or for their own good?

Is it right or wrong to be angry with men who committed such crimes as he charged against the Pharisees?

Do we read that they defended themselves against these charges?

In what spirit did they look upon Jesus? Luke vi. 7, 11.

Was he safe in thus publicly attacking the Pharisees?

Is it probable that he thought of his own safety, or of the widows who were wronged, and the poor whose heavy burdens were grievous to be borne?

Did Christ tell his hearers to rebel against the Pharisees? Matt. xxiii. 1–4.

Is it more important that we should imitate the conduct or the spirit of Christ?

Can we say of ourselves as he said, in John x. 30; v. 43?

How can we best obtain knowledge of Jesus? John v. 39.

Was this saying addressed to the Jews, or to us?

Can searching the Scriptures, or any mere intellectual study, make us appreciate this divine character?

What more universal promise did Christ make to his disciples? John xiv. 23.

Did he mean they would come bodily to our houses, or their spirit would come into our hearts?

What will it do besides *coming?*

If this spirit abides with us, how will it speak?

In this light, do you see any more meaning in the sixth beatitude? Matt. v. 8.

What does John declare that the Spirit saith to the churches? Rev. iii. 20.

Can we do anything this week to open the door?

BLESSED ARE THE MERCIFUL.

What is the fifth beatitude? Matt. v. 7.

What is the difference between mercy and justice?

Is it easy to think of a finer character than a thoroughly just man?

What must we add to simple justice in order to be Christians?

What did Jesus say of man's want of power? Matt. vi. 27.

Is a wild man — a savage — merciful?

Does a young child refrain from stepping upon a worm or hurting an animal?

Then is the attribute of mercy something which we must acquire?

By becoming not only just, but merciful, have we not added more than a cubit to our spiritual stature?

Are, then, our spirits, if we use them, stronger than our bodies?

How does Christ afterwards enlarge upon this beatitude? Matt. vii. 1–5.

Must we be merciful to such as wrong us? Luke vi. 27–36.

Does Christ promise any reward for such magnanimity? Luke vi. 37, 38.

Which class of persons are you apt to judge gently — such as are always condemning others, or always excusing them?

To whom are you more prompted to give — to the generous, or the selfish?

But would you not think it reward enough to have attained to such a magnanimous character?

How merciful would Christ have us? Luke vi. 36.

What did David say of the mercy of God? Ps. cxix. 64; cxlv. 8, 9.

What said Paul? 2 Cor. i. 3.

Is it unmerciful merely to think evil of any one? 1 Cor. xiii. 5.

What did Paul say of gifts? 1 Cor. xii. 31.

What is this excellent way? 1 Cor. xiii. 1–8, 12, 13.

How may we be merciful in speech?

How in act?

Can we sometimes be unmerciful by mere silence?

If you hear an unpopular person abused, and know anything good of him without saying it, what is your silence?

Is it not, then, most of all important to cultivate a merciful spirit?

What did Shakespeare say of the quality of mercy? (*Appendix.*)

MERCY.

Is there any use in fine sentiments if we never apply them?

To what must a merciful spirit continually prompt?

What fine description of a good man do we read in the book of Job? Job xxix. 11–17.

May we judge from the seventeenth verse that Job was a brave as well as a benevolent man?

A just man does the good that comes in his way,

but what does Job declare of his work? Job xxix. 16.

Do you not see that here, as everywhere, there must be effort, energy, enthusiasm, if we would accomplish much?

Do you begin to understand Christ's declaration in John x. 10?

What do you understand by "the cause which I knew not," mentioned in Job xxix. 16?

If a merely just man should pass a prison and see unhappy faces at the window, what would he do?

What has been done for prisoners by the merciful, like Howard and Mrs. Fry?

Do you imagine that the earliest visits of Mrs. Fry to the prisons were looked upon by her friends as safe and respectable?

For hundreds of years, just men walked through our streets and saw poor children neglected, growing up in vice; but what happened when merciful men and women came?

For hundreds of years there were no sufficient hospitals for the sick, poor, and insane; no homes for orphans, and for aged men and women: — what is the case now?

Are there still prisons to be visited, children to be taught, the poor, the sick, the aged to be comforted?

What did Christ say of such as neglect this work? Matt. xxv. 42–46.

What fear prevents many from putting a merciful spirit in practice?

Do you ever visit poor persons? Why not?

Did you ever teach the poor to read or sew?

Do you know any one that needs to be taught?

If you could not read or sew, would you be glad of instruction?

What is the Golden Rule?

Do you ever visit the sick and aged?

Do you know any such?

Can you, in this instance, be merciful to rich as well as poor?

What is said of religion, in James i. 27?

What is the "law of love"? (*Appendix.*)

FORCE OF CHARACTER.

We have seen that some neglect good works for fear of being ridiculed. Do you think a person of noble character would dread such ridicule?

What said Paul, the noblest of the apostles? Rom. i. 16.

Were Christians honored in his day as they are in ours? Acts xxviii. 22.

When Christ touched the eyes of the blind, and put his hands upon lepers to heal them, did he care for the scoffs of the Jews?

Could any young person do good openly, and escape the danger of criticism, and perhaps ridicule?

What did Jesus say of self-denial? Matt. xvi. 24.

Does not this imply that we must bear the cross cheerfully, fearlessly?

To whom are we responsible for our deeds?

Are such as can ridicule good deeds worthy of our respect?

But what of such as suspect us of hypocrisy and a wish to display goodness?

Should we not regard the opinion of our friends?

What would be the consequence if we forgot ourselves, and thought only of our work?

What if the opponents of priestcraft, slavery, and serfdom had feared public opinion?

Do we enjoy the results of their work?

Shall we, then, shrink from doing our own part?

How must we begin, if we would be of any use in the world?

By acquiring force of character.

What is the meaning of this phrase?

Is it something to be acquired, if we do not possess it naturally? Matt. vii. 7, 8; v. 6.

What has a wise man said of our wishes?

They are presentiments of our capacities.

What great good did the Reformation for the poor, and Emancipation for the slave?

What does a person begin to gain, as soon as he is his own master?

Had Jesus force of character? Had Paul? Had Judas? Had Thomas? Had Ananias?

How did Hosea lament over his people? Hosea vi. 4.

What did Peter say of the wavering? 2 Pet. ii. 20. What said James? James i. 6–9.

What did Paul say of his love to Christ? Rom. viii. 35–39.

Was Paul's love ever tested? 2 Cor. xi. 24–28.

Did Christ suffer for his courage in bringing us the truth? Matt. xxvii. 26–31, 39–44.

Shall we be willing to profit by the sufferings of Paul and hundreds of good men and women, and have no courage ourselves to suffer for others?

Will you read the prayer of St. Paul? Eph. iii. 14–21.

ANGER.

Would a person eminent for self-control be naturally of a brave, or of a tame and weak spirit?

What did Christ say of anger? Matt. v. 22–24.

What is implied in the twenty-second verse?

In what cases may there be sufficient cause for anger?

Is there any virtue in being insensible to such offences?

Can you give an instance from Scripture of righteous anger? 1 Sam. xx. 34.

Did St. Paul believe in anger? Eph. iv. 26.

How do you reconcile this with ver. 31 of the same chapter?

What is the difference between anger and hatred?

Was Christ ever angry with the Pharisees? Did he hate them?

A magnanimous spirit may require us to be angry: does it allow us to take revenge? Rom. xii. 17–19.

Why is it not better to take justice into our own hands?

To what would this course lead in society and government?

Do you feel that others always interpret your motives rightly?

May you not as easily be mistaken in another's conduct?

What did Jesus say of forgiveness? Matt. vi. 14, 15; Luke vi. 37.

But what if the offender continue to sin? Matt. xviii. 21, 22, 35; Luke xvii. 3, 4.

Was Peter of a spirit to need this advice?

Can you give an instance from Scripture of magnanimous forgiveness of injuries? Gen. xlv. 1–15.

Is it possible for a selfish person to understand a magnanimous person? Gen. l. 15–21.

Was Joseph's a strong or a weak character? Give your own opinion.

What did Solomon say of anger? Prov. xii. 16; xiv. 17, 29; xix. 11; Eccles. vii. 9. And again: Prov. xxv. 28.

Would you prefer to punish, or pity such a person as this?

What is meant by being *above* resentment?

Is there not as great difference in loftiness of character as there is in loftiness of outward position?

Do you think there is a greater difference between a noble man and an angel, or between a hardened sinner and a noble man?

Is it any gain to ourselves to have the mind free from irritation, from petty spite, and all uncharitableness?

Does Christ distinctly state our duty in this respect? Matt. v. 33–45.

Did he forgive his enemies? Luke xxiii. 34.

Was this the prayer of weakness and indifference, or of thoughtful love?

SELF-CONTROL.

Did St. Paul advise a spirit of conciliation, or of opposition to others? Rom. xii. 18, 21.

What trait must we continually need if we do not conform to the world, and yet wish to live peaceably?

Does self-control require force of character? Prov. xvi. 32.

This was Solomon's opinion: is it yours? Why is it yours?

Is wisdom of any use if we only learn it by rote?

Will each member of the class tell some instance in which self-control is needed?

Does it often require self-control to be silent? When?

Does it ever require self-control to speak? When?

May a sluggish disposition be aroused through self-control? May a gluttonous disposition be subdued?

What is the harm in gluttony?

Is health given for our own pleasure alone, or that we may do God's work?

Have we any more right to cripple ourselves than to cripple our brother?

To whom do we both belong?

Does one weakness invariably lead to another?

Does one act of self-control strengthen us for another?

Do we gain strength in walking and in athletic games by studying the art from books, or by practice?

What do some Indian tribes believe of their vanquished enemies?

That the strength of the conquered goes into the conqueror.

Is it not the same with our temptations?

Can self-control subdue a covetous spirit?

Does it often need self-control to give?

Is there any virtue in gifts that cost us nothing?

Is there virtue in loving those who love us? Matt. v. 44–47.

How are we helped by self-control in this case?

If we once *stop to think*, does our feeling often change from judgment to mercy?

What was Christ's prayer on the cross?

What did he say to the thief who had scoffed at him?

What proof have we in the prayer, that even on the cross Christ stopped to think?

If we realized that our enemies did not know how they wounded us, should we hate them?

But what if the wound is intentional, understood, gloried in?

Do persons who are thus dull and malignant deserve anger or pity?

TRUTHFULNESS.

What virtue is in itself an evidence of the highest character?

Do we think of a noble man or woman as descending to deceit?

Did you ever know a bad man or woman upon whose sincerity you could depend?

Is there any trait more desirable in a friend?

We forget other injuries; why is it so difficult to forget when a person has deceived us?

What other virtues are included in truthfulness?

Could a weak-minded or cowardly person be truthful? Why not?

Could one without a conscience? Without self-control? Why not?

What did David say of truth? Ps. li. 6, 10.

What said Solomon? Prov. iv. 23.

Could that be true integrity which did not come from the heart? Not if the conduct were perfectly upright?

What motive besides hypocrisy might make a man's conduct honest?

What did Christ say of such as were good from expediency? Matt. vi. 1–8, 16–18.

If a person have naturally a formal or feeble character and low instincts, what is our duty towards him?

How did we happen to have better opportunities and finer instincts?

Can we be sure that we have done as well with our talents as he with his?

Did the Jews, who watched Christ so jealously, ever charge him with deceit?

When he could not follow the letter of the law, or had unpleasant truths to utter, did he do it in secret? Matt. xxvi. 55.

What did he say of concealment? Matt. x. 26, 27.

What opinion had Paul of God's truthfulness? Heb. vi. 18; Titus i. 2.

What said Solomon? Prov. vi. 16–19; xi. 1; xii. 22.

What advice does Paul give the Ephesians? Eph. iv. 25. The Romans? Rom. xii. 9, 17. The Corinthians? 2 Cor. viii. 21.

What did Christ say of single-mindedness? Matt. vi. 22, 23.

What is the meaning of the word?

Which is worse, a simple lie or double-dealing?

Can you imagine a case in which, by taking two sides, you might do good to others? Relate such a case. Would it be right?

Can we ever tell a lie by silence, even when not questioned? Relate such a case.

Is it as bad to insinuate a lie as to tell one? Which implies the worse character? Peter told a lie in the council-hall, but can we imagine him insinuating a lie?

Was Jesus fearless in asserting the truth? Matt. xxvi. 62–64.

What says the poet? (*Appendix.*)

THE PURE IN HEART.

What is the first condition of wisdom from above? James iii. 17.

Why must we be first pure? Titus i. 15.

Who wrote the book of Titus?

What said Paul to the Corinthians? 2 Cor. vi. 16–18.

How can we know that God is in our hearts? Matt. v. 8.

Can a blind man see the sun?

Can the deaf hear music?

What did John say of such as doubted Christ's word? John i. 5.

Is purity something to be acquired? 2 Cor. vii. 1, 2.

Which is nobler, the innocence of a child, or the purity of a strong man or woman that have put temptation under their feet? Which is stronger?

What said Paul to the Ephesians of growing in goodness? Eph. iv. 13–15.

How are we to attain to this fulness and majesty of goodness which belonged to Christ? Will you read the thirteenth verse again?

How can we obtain the desired knowledge? Matt. v. 8.

If we see God, can we see Christ also? John xiv. 6–10.

Did Jesus mean by these words that he and the Father were one person? or that their goodness was of the same character? that they were one in spirit?

On what condition did Jesus promise to abide with us? John xv. 23.

We have seen that Joseph's selfish brethren, even after proof, could not believe in his magnaminity. Could an impure man believe in the purity of God? 2 Sam. xxii. 27.

Is it natural to impute to others motives which, in the same circumstances, would govern ourselves?

Is, then, the opinion of the untruthful and impure of any value?

How must our own hearts look to a God of infinite purity? Job. xxv. 4–6.

Did Paul agree with the author of Job that man is a worm?

What effect must impure deeds, words, and thoughts have upon our spirit? Will they help the conscience to see clearly between right and wrong? Will they give us insight and refinement? Do they belong to a high or low character? Can we be impure and pure at the same time? Matt. vi. 24.

What does the poet say of chastity? (*Appendix*).

If impurity hurts our finest powers, does it strengthen or weaken us for usefulness? Are we needed in this life? Is it, then, magnanimous to cripple ourselves by cherishing impure thoughts?

When is a sheet of paper ordinarily considered valuable?

But suppose a check for great sums of money, or a poem, is written upon it, is it more valuable?

Then, after we have made our hearts clean, have we still work to do?

Can we write upon them any better poem than a noble life?

BLESSED ARE THE PEACEMAKERS

What did Christ say of the peacemakers? Matt. v. 9.

What do you understand by the word *peacemakers?*

Can you think of any other meaning?

Some persons who never quarrel have not a peaceful spirit. Why is this?

What does David say of peace? Ps. xxxiv. 14.

Is a good life one way to make peace? 2 Kings ix. 31.

Why did Zacharias say that Christ had come? Luke i. 79.

Is, then, peace of soul something which can be acquired?

Can you think of any advantage in having a peaceful as well as a peaceable spirit?

What was the last gift of Christ to his disciples? John xiv. 27.

What is the difference between the peace of Christ and our peace?

What did the angels sing when they announced Christ's birth? Luke ii. 14.

Did his coming bring outward peace? Luke xii. 51–53.

How, then, is peace to be obtained? Job xxii. 21; Col. iii. 15; Luke xviii. 29, 30.

What did Paul say of the kingdom of God? Rom. xiv. 17, 19.

Do some persons irritate us by their very presence? Do others as surely soothe us without a word? Why is this?

Did Christ promise peace to his disciples? John xvi. 33.

Did they obtain it? Eph. ii. 14.

Why did Christ weep over Jerusalem? Luke xix. 41, 42.

Would belief in him have prevented the destruction of the city which followed?

What peace could he give them? Phil. iv. 6. 7; Ps. cxxv. 1, 2.

What had their own prophets declared? Isa. xlviii. 18, 22; Ps. cxix. 165.

Could a person possessing this peaceful spirit at the same time harbor any malice? Would his judgment be harsh? Would he delight to separate or to reconcile friends? Would he be truthful?

Would one incapable of self-control have peace?

Would a wise or foolish person be more apt to possess a peaceful spirit? Prov. iii. 13–17.

Would one who indulged impure thoughts be peaceful? Tit. i. 15.

Does one virtue grow out of another? Why?

If you understand one language, is it easier to learn another?

If we have an uncontrollable temper, is there any hope of reaching it through making the heart pure? through learning to be merciful? or to be magnanimous?

Have we thus far found that gain of any kind could be made without effort and energy?

THE SPIRITUALLY-MINDED.

What advice did Paul give such as had risen into a resemblance to Christ? Col. iii. 1, 2.

Why should we think of heaven, when this good earth lies all around us?

By "things above," did Paul mean above the clouds and stars, or above what is low and sensual? Col. iii. 8–10, 15.

Did Jesus wish to remove our affections from this world? John xvii. 15, 16.

How does St. John rebuke the religion which neglects human affections? 1 John iv. 20, 21.

What mistake did the saints of earlier days make in this respect?

Did their solitary self-culture lead to large and beneficent views, or to bigotry and selfishness?

Would the tortures of the Inquisition, the excommunications, and burnings at the stake, have been consented to, much less planned, by men who had a warm, wide love for their race? 1 John iv. 8.

Is it not possible that some of these early saints abhorred the Inquisition, but dared not oppose it?

Could you suspect Peter, or Paul, or John, of such cowardice?

Does the gospel of Christ anywhere justify the persecution of the early churches?

Why does Paul warn us to beware of worldliness? Rom. viii. 5–8.

Do you believe this strong statement?

What more does Paul say? Rom. viii. 13–15.

If you should discover that you are the child of an earthly king or queen, living in poverty and disguise, but with a promise of being recognized at last, would you live on the same as before, or try to become worthy of your new position?

Which is greater, to be the child of Queen Victoria, or of God?

For whose court should we need more preparation?

From whose displeasure would it be easier to escape?

Will you read the passage again, including the sixteenth and seventeenth verses?

How do we know ourselves to possess this high rank? 1 Cor. ii. 10, 11, 16.

Why cannot we be aware of it until we have made some spiritual progress? 1 Cor. ii. 14.

What did Christ say of the kingdom of God? Luke xvii. 20, 21.

How does the poet describe "our titles"? (*Appendix.*)

TIME AND ETERNITY.

What reply did Christ make to the Pharisees when they asked concerning the kingdom of God? Luke xvii. 20, 21.

If a competent judge assured you that you might become an unrivalled musician or painter, what would you do?

What if some one told you that in a certain field there was a gold mine, and you could buy the field?

Which is of more value, a gold mine or the kingdom of heaven? Why?

Which is longer, time or eternity?

How long is human life?

What is your idea of eternity?

Does it take a ruby a million years to form?

After the ruby has finished, will eternity still have only begun?

How far is the sun from this earth?

Is this only a step in God's infinite domain?

Could a breath of God extinguish this world like a taper?

If all the world should perish, would God remain the same?

Is a gold mine of any use unless it is worked?

What if you knew that the gold must be mined at once or it would disappear?

If we neglect to mine for our virtues, will they disappear?

Will you read the parable of the talents? Matt. xxv. 14–29.

Do you think this fair treatment?

Would a person of coarse manners and unclean garments be fit to appear in good society?

Would one of coarse instincts and unclean thoughts be fit for the society of Paul, and John, and Jesus?

In what parable did Christ illustrate this truth? Matt. xxii. 1–14.

Was it customary at Jewish feasts to provide the guests with rich garments?

If a person of fine manners went into a court, he might learn still finer manners; but how if an unrefined person went?

Can we accomplish any good work without preparation?

Can we have a garden without preparing the soil? Which of Christ's parables illustrates this truth? Mark iv. 3, 9, 14–20.

But what if you sow ever so small a seed in good ground? Mark iv. 30, 32.

By what parable did Jesus show the folly of opposing God? Luke xii. 16–21.

What did the Jewish prophets say of the worldly-minded? Haggai i. 5, 6; Isa. lv. 1–3.

What is the meaning of these passages?

What did Christ say of such as prefer earthly to heavenly things? John xii. 25, 26.

Which is worth more, the honor of God or of man?

Do you believe that Jesus and his disciples said these things?

Do you believe in their wisdom and inspiration?

Will you act upon it?

INFLUENCE UPON OTHERS.

What, in your own opinion, would be the future condition of the persons with coarse instincts mentioned in last week's lesson?

Think of one of your own acquaintance, whose only pleasure is in hoarding money, or outshining his neighbors, or in petty gossip, — what pleasure do you think he could find in eternity?

Is there any escape from eternity?

Can an immortal soul die?

Is it a law of our nature, that we must continually increase, either in good or evil?

Is it our duty, if possible, to save our fellow-beings from this loss and misery?

Should we have advanced as far if Christ had not been sent to help us? For what purpose did he come to earth? Matt. xviii. 11; ix. 10–13.

How did he tell us to feel towards each other? John xv. 12.

What does Luke add to Matthew's account of Christ's mission? Luke xix. 10.

Should we, then, seek the lost? How can we do it?

Is example of any use?

Is it not worth while to strengthen our own virtue for the sake of helping others?

Is good contagious as well as evil?

Did you ever start a good work, in which others readily followed? If not, do you not think it time to begin?

Is it saving others, to rescue them from ignorance? from low ideas? from wicked habits? from unhealthy habits?

Is a great deal of good influence indirect?

Can we ever reform a fretful person by rebukes? What was Solomon's method? Prov. xv. 1.

Could we better reform a cowardly person by rebuke, or by setting a better example?

How of one who thinks it impossible to rule his temper? or to resist some harmful indulgence?

What is the great snare for ourselves, in setting a good example to others?

If we think of those better than ourselves, will it save us from spiritual pride?

Could we be proud of our courage, beside that of Paul? of our purity beside Christ's?

Did Christ warn us against spiritual pride? Luke xviii. 9–14.

Which of these two worshippers must, before praying, have contrasted himself with the perfect God?

Is it right to be exclusive in our social tastes?

What did Jesus say? John xii. 32.

What had just happened to Jesus?

If we had received a supernatural proof of God's confidence in us, would our first thought be to let others share it?

Are we happier for all refinement of our tastes?

Does it make us happy to appreciate music and pictures? to read interesting books?

Are we happier for enjoying Nature?

Do the less favored whom we meet find any pleasure in the beauty of Nature?

If they do not find high pleasures, will they accept low ones?

Is the world wider and richer to us, when we have cultivated our best selves? Is life easier and gladder?

What did Christ say of these things? Matt. x. 8.

WORKING WITH GOD.

What did Paul write in 2 Cor. vi. 1?

What did he mean by working together with God?

What did Paul describe as our state, when we shall have learned to work with God? 2 Cor. vi. 10.

How do you understand this verse? Do the beatitudes throw any light upon it?

What did Jesus say of working with God? John v. 17.

What said Paul to the Philippians on this subject? Phil. ii. 13.

Can you see how being weak we are strong, and

being poor we are rich, if God is working with us? Heb. xiii. 5, 6.

Would you expect a musician to select the poorest instruments when he would make music?

Should we not, then, put ourselves in tune, that is, be strong of soul, and pure, and honest, before we can expect God fully to work with us?

What did James say of faith and works? James i. 22; ii. 17, 18, 26.

What did Christ say of works? John xv. 8.

What did he mean by "bearing fruit"?

What, by glorifying the father?

What test does Jesus give of our love to him? John xiv. 21.

Which disciple best succeeded in winning the love of Christ?

How does John tell us to win this love? 1 John ii. 4, 5, 6; iii. 7, 18.

What said Paul to Titus on the subject of works? Titus iii. 8. And to Timothy? 1 Tim. vi. 17–19. To the Romans? Rom. xv. 1, 3.

In what spirit would he have us work? Col. iii. 23.

Was that Paul's own manner of working? Was it Christ's?

Can you think of any person whose death has lately made the whole community mourn?

Why was this? What was he to you and me? Was he a worker with God? Was he true? brave? energetic? magnanimous? Do you think of him now, as dead? Could such a soul *die?* Will it

probably go on increasing in greatness and goodness? Was it fit for the society of heaven? Was it his genius that made him so beloved, or his goodness?

Can we become such souls as this?

Is it worth our while to make the effort?

Will God work with us while we are preparing to serve him, as well as while we serve? Rom. viii. 26.

Is every good impulse God's Spirit striving within us?

Is it possible to do anything without God's help?

What shall happen to such as hunger and thirst for righteousness?

Is Christ still working with us? Matt. xxviii. 20; Rom. viii. 34; Heb. vii. 24, 25.

GOOD WORKS.

Let us see what the disciples of Christ, or men who had deeply studied his spirit, thought of good works.

What said Paul to the Galatians? Gal. vi. 2.

How did Paul describe a good woman? 1 Tim. v. 10.

What charge did he give to Timothy? 2 Tim. ii. 15.

What sort of workman would need to be ashamed?

Are we absolutely commanded to do God's work?

If you would be ashamed to paint a poor picture, or make an ungraceful chair, are you willing to do God's work unskilfully?

Is there any excuse for such want of skill, when we

have God's word in the Scripture, his voice in our hearts, and his own hand ready to guide and strengthen ours?

What did Paul say we should do for each other? Heb. xiii. 16; x. 24.

How can we best provoke others to good works?

What said the apostle James? James ii. 14–16; iv. 17; v. 20.

How did Peter declare that the father would judge us? 1 Pet. i. 17.

What said St. John of good works? 1 John iii. 16–18.

What did the prophet Isaiah say of a true fast? Isa. lviii. 6, 7, 8, 11.

What if the constant thought of others should injure our own worldly interests, should we not provide for ourselves? 2 Cor. viii. 9.

If you had a servant, should you expect him first to attend to his own affairs, or yours?

But what if you had often neglected your own affairs for his sake, should you expect him to serve you with more or less alacrity?

What did Christ say on this subject? Luke xvii. 7–10.

How did he declare that we could become spiritually great? Matt. xx. 26–28.

Is any act small when done in this spirit? Matt. x. 42.

Is any child of God too degraded to be worthy of our deepest interest? Matt. xviii. 10–14; Luke xv. 10.

Why do the angels rejoice over what we look upon with comparative indifference?

What does Christ say of the final judgment? Matt. xxv. 31–46.

Is everything in this world made for some use?

What is the use of grass? of cattle in the fields? of sunshine? of a river? of ocean? winds? dew? of birds? flies? clouds?

Is the world pleasanter, are others happier, for all these things?

God has made the lowliest creatures to serve us: what are we told of the highest? Heb. i. 14.

Is the world pleasanter, are others happier, for you? Are you ministering spirits?

SYMPATHY.

Will you read again Christ's saying in Matt. xxv. 31–46?

What quality induced the conduct of those on the right hand?

Was it mere want of compassion that prevented those on the left from doing likewise? Matt. xxv. 44.

What trait of character leads to compassion and mercy?

What is the meaning of *sympathy?*

It is derived from Greek words, which signify with passion.

Do you understand what this has to do with sympathy?

What did Solomon say of the heart? Prov. iv. 23.

Would you not expect so wise a man to declare that out of the head are the issues of life?

What said Christ of the heart? Matt. xii. 35.

Do you suppose, then, that it was the deeds of those on the right hand, or the motive for those deeds, which Christ approved?

What is the difference between deeds done from the head and the heart?

Can we love with the mind? Are you sure?

Who was the most intellectual of the apostles?

Was Paul's love of Christ from the head or the heart? Rom. viii. 35–39.

Do you imply that an ardent, enthusiastic love is pleasing to Christ?

Can one be at the same time cold and ardent in his love?

How can we show this ardent love for Christ?

Can we *sympathize* with the degraded, the dull, and sinful? Can we serve them unless we sympathize?

Are they any farther below us in goodness than we are below Christ?

Have we as good excuse as they for our shortcomings?

Is it through any virtue of ours that we do not change places in life? May they possess high traits of which we are unconscious? Will sympathy draw out these traits?

Have you ever seen any writing with sympathetic ink? Was it invisible till you brought the letters to the fire? May there not be beautiful invisible writings — that is, thoughts, sentiments, and feelings —

in these poor hearts, which the warmth of our love shall draw out?

How shall we begin to sympathize with those who seem beneath us? If we love and serve them first, will an interest be sure to follow?

If you invested money in a National Bank in Wisconsin, should you not take more interest thereafter in all National Banks, and in the whole State of Wisconsin?

Suppose your father went to live in China, and left you at home, should you not begin to feel an interest in all Chinese affairs?

Suppose you went on a pleasant journey to South America, and built a palace, which you left there, should you add an interest in South America to all your other interests? Or, if you had gone to the North Pole in search of Sir John Franklin, though you had not found him, should you still feel an interest in that region, and in all his family?

Do you understand now how it widens our range of sympathy, and enlarges our whole heart and mind, to invest good deeds here, there, everywhere, in the hearts of our fellow-beings?

A WIDE RANGE OF SYMPATHIES.

Do you fully understand the meaning of "a wide range of sympathies"? Do you think it desirable?

Should you prefer for a friend one who was all alive, and sending his soul, or hers, out in a hundred channels of good; or one who had a very narrow range of interests, and those chiefly selfish?

Are persons, with few interests, apt to be selfish? suspicious? jealous?

Is not their very love sometimes a burden to us?

Is the mind always at work in some way?

If it does not travel out in sympathy with others, will it not be still dwelling upon itself? Is a self-absorbed, self-conscious character desirable?

Should we desire sympathy among our equals?

Are we not better, as well as happier, for having warm friends?

Suppose we are weak, and have a friend who is strong? or foolish, and our friend is wise? or unpractical, and our friend is practical? Suppose we are only fond of Nature and the open air, and our friend loves books, shall we benefit each other?

Suppose that, in order to study religion, one man should shut himself up in a cave for years with books of theology, and another man should choose twelve friends. (Will the class name twelve occupations as different as possible which these friends may pursue?) Now let the one who chose these friends, live with them familiarly and affectionately; let him take an interest in all fishermen, for the fisherman's sake; in all tent-makers, for the tent-maker's sake; in all artists, for the artist's sake; in all physicians, for the physician's sake, and so on; — at the end of life which of the two men will have gained the wider range of sympathies? Which will have done most good? Which will know more about religion?

Will you read attentively Paul's explanation of the need of sympathy? 1 Cor. xii. 12–27.

If you injure your foot, does not the whole body feel pain? If the pain is relieved, will not the whole body feel a sense of rest?

But what if our brain were diseased, will the lunatic injure his own body?

If our heart is right, shall we feel all pain that others suffer? If we take quick measures to relieve this pain, will not our success, and the peace which comes from having done a good deed, more than atone for the pang which came with our sympathy?

Is it necessary that we should relieve great woes? Does not sympathy rather make us observant of small ones?

Could a sympathizing person be other than magnanimous?. Would he be well-bred? Does not the heart teach better than books of etiquette?

Would Paul have us sympathizing? Titus i. 8.

Would Peter? 1 Pet. iii. 8, 9.

What did Christ say of living in sympathy? John xv. 1–10.

If Christ thus gives his sympathy to us, shall we refuse it to others?

How can we show sympathy in our homes? in school? in society?

Should we seek to make our whole nature wide and generous? Mind as well as heart? Should we acquaint ourselves with a great number of subjects? Read a variety of books? Why?

Must we be careful not to attempt too many things at once? Will it lead to confusion? If we study too few things, will that lead to narrowness?

What is narrow-mindedness? Is it one of the worst possible traits? How does it lead to selfishness? how to injustice? how to arrogance? to dogmatism?

If the monks had studied astronomy, would they have imprisoned Galileo?

Had they studied the whole Scriptures, could they have burned tens of thousands at the stake?

Does one branch of knowledge help another?

If we have studied Latin, is it easier to learn Italian? and French?

If we can draw and paint, does it quicken our powers of observation, and refine our taste in many other matters? even in music?

Should we, then, take care to develop *all* our faculties? If we bandaged one limb, and never used it, would it become crippled?

Is it the same with our mental powers? and moral?

Is it sympathizing, to ridicule a dull scholar? to taunt a wicked person? to slight one who is unpopular? to neglect a stranger? to be noisy when others are ill, or reading? to leave doors open when they are cold? to forget little kindnesses? to allude to painful recollections? to disgust any one? to wantonly displease any one? to prefer solitude and silence at home? to give no sunshine where we find so much?

Would the reverse be cups of cold water, for which the love of Christ would reward us?

Will you give them in the coming week?

A CHEERFUL SPIRIT.

Can we make others happy, unless we are happy ourselves?

Does it make you happy to meet a gloomy, desponding person?

Is such a person apt to think of others, or to be absorbed in his own troubles?

If you had provided what you knew to be the best possible home for some child, and he was not contented with it, should you not think him ungrateful?

What if you took his hand, and offered to lead him in a path you were perfectly acquainted with; and he kept lamenting for fear he should be lost, would it please you?

Has God done this for us?

Are you contented with your lot? Are you happy in your lot?

If we were perfectly contented, should we make any progress?

Did St. Paul experience trouble in this life? Did he despond? 1 Tim. vi. 6–8; 1 Thess. v. 16.

Why was Paul contented? Heb. xiii. 5; Rom. viii. 18–31.

Does a good life make one cheerful? Gal. v. 22; Rom. xiv. 17.

What would Peter have us do in regard to care? 1 Pet. v. 7. And Paul? Phil. iv. 4, 6.

How did Paul manage with his own troubles? Phil. iv. 11–13.

Was Paul ever tempted to do wrong? Rom. vii. 15, 18, 19, 21–24.

Did he still rejoice? Rom. vii. 25.

Was Paul pursued by some special temptation? 2 Cor. xii. 7–10.

How did Paul describe himself? 2 Cor. vi. 10.

What does he recommend to others? Rom. xii. 12.

On what condition does he place us in the family of Christ? Heb. iii. 6.

What spirit do you find in these extracts from Paul's letters?

Which would be more hopeful, an enthusiastic, hearty Christian; or one who only believed with his mind?

What did Jesus say of an anxious spirit? Matt. vi. 25, 31, 33, 34.

Did he mean that we should be idle and improvident; or free from anxiety?

How did Christ judge between Martha and Mary? Luke x. 39–42.

Is it probable that Martha was irritated against her sister? that she misjudged her motive?

Was it natural that Jesus should prefer harmony among his friends, to a bountiful supper?

Had Martha fully sympathized with Mary, would she not have understood and forgiven her neglect?

Why would Christ have us take no thought for the body? Luke xii. 22, 23, 25–27.

How did the climate of Judea compare with ours? and the habits of the people? Were not the fruits

and harvests more plentiful? Was there, then, equal need of care as in our case?

What means "the life is more than meat"? What is "the life"? Is it the conduct? Is it the character?

Is it more important that you should have a good dinner to-day, or that you should gain or strengthen some fine trait of character? Which would give you, in the end, more solid happiness? Which would last longer? What more did Christ say on this subject? Luke xii. 28–31.

Is this a distinct assertion that God knows all our needs, and will supply them?

Why, then, should we not be cheerful?

BLESSED ARE THEY THAT MOURN.

What do you understand the second beatitude to mean? Matt. v. 4.

Is affliction a proof of God's love for us? Heb. xii. 5–7, 11.

Do you see anything beautiful in Christ's strong faith in God? And in Paul's sturdy patience?

Was tribulation necessary in order to develop these virtues? If so, how must it be in our case?

Was there anything noble in the poor widow who gave the few mites to those poorer than herself?

Could we have benevolence if no one suffered?

What did Peter say when he anticipated martyrdom for himself and his companions? 1 Pet. iv. 12, 13.

Did Peter, perhaps, think of a saying of the Jewish prophets? Mal. iii. 2, 3; Zech. xiii. 9.

What did Job say amidst his troubles? Job xiii. 15.

How should you feel towards one who trusted you thus?

Would you forsake or betray them?

Is God any less faithful than we are?

Could a person who was not high-minded and magnanimous have such faith in another — even in God?

For the sake of being as strong, high-minded, and faithful as Job, was it not worth while to suffer all he did? Give your true opinions, all in the class.

Is it impossible to be high-minded, unless we are truthful?

If we are on the wrong path, and are willing to own it, is this the only way to be set right?

Does affliction make us sympathize with the troubles of others?

Does not the loss of one friend make us more tender to those who remain?

Is it wrong to mourn for our friends?

If Christ had not preferred a tender spirit, would he have said, Blessed are those who have *trouble?*

If your father were elected to some high office, should you be pleased? And yet do you mourn when God elects him to become an angel?

Is it impossible not to miss those whom we love?

But after the pang of parting is over, if we are magnanimous, shall we not be glad for their sake?

Did you ever observe, in a great trouble, how simple we became, how free from vanity, how we tell the plain truth, and value others for just what they are? Is not this a "blessed" state?

Should we try to overcome the sorrow, and retain the blessedness it brought?

But if we lose the blessedness and keep the sorrow, is not this rebelling against God?

Is it the same with trouble as with sin, that when we have once overcome, we are stronger to meet the next?

May this be the reason that aged persons are so peaceful?

If many of our friends went to live in California, should we not think often of that state?

If our friends go, one after another, to live in heaven, will not our sympathies follow them?

What did Christ say? Matt. vi. 21.

Are we surer of heaven and of immortality when our friends have seemed to die?

Do we gain faith through tribulation? Do we gain courage? patience? benevolence? generosity? purity? hope? peace? wider sympathies? a stronger soul? more knowledge of God? May not these gains be called blessed?

What did Christ say of bearing the cross? Matt. x. 38.

What said the poet? (*Appendix.*)

TROUBLE.

Did we decide that trouble is no accident in life, but ordained for our good?

Is there any bound to God's power?

Would he allow us to suffer without cause?

What said St. Paul in Heb. xii. 5–7, 11.

Must we, then, not only bear trouble cheerfully, but try to draw some gain from it?

Are there not troubles worse than death?

Do we suffer more when our friend dies, or when he becomes cold, and, perhaps, betrays us?

What good can we draw from this source?

Does it teach us not to forsake our own friends and betray them?

Does not such disappointment too often make us cold to others and doubtful of them? Is this right?

What good can come to us from sickness, from loss of property, from disappointment in our plans?

Is not fortitude a noble virtue? and patience?

Must we remember that we suffer a few years, in order to enjoy these fine traits through eternity?

Will you repeat what the poet says of life?

> "Life is not as idle ore,
> But iron dug from central gloom,
> And heated hot with burning fears,
> And dipped in baths of hissing tears,
> And battered with the shock of doom,
> *To shape and use.*"

What said St. Paul? Rom. viii. 18.

Is adversity a test of friendship?

Can a prosperous man be as sure of his friends as one who is needy?

How may we be spiritually harmed by adversity?

Does it tempt us to doubt our own power? to lean heavily upon others? What says Paul, in Rom. xiii. 8. To forget that God is still with us? Is this right?

What is said by Christ, in Matt. v. 10–12?

Do you understand this? and believe it?

Is it the natural effect of unjust persecution to sweeten our souls, and make them patient? Why not?

Is this one of the many cases in which Christ helps us?

Does it remind us that we must not only suffer for the truth, but be *blessed* in our suffering?

Did Peter, or Paul, or John seem impatient towards their persecutors?

To whom did Jesus offer his last prayer?

May this form of suffering, then, make us forgiving, large-minded, magnanimous?

If we stop to think, are not they to be pitied who are struggling against God's truth? Is their final defeat inevitable?

Must shame, regret, remorse follow, and painful effort also, to regain their lost ground?

Shall we add our enmity to all this sorrow which is in store for them?

How did King David feel towards evil-doers? Ps. xxxvii.

What may we gain from being tempted?

Was even Christ tempted as we are? Heb. iv. 14, 15.

May, then, our very temptations help us to become like Christ?

What more is said of Christ's suffering? Heb. v. 7–9.

What lesson did Paul draw from his tribulations? Acts xiv. 19–22; Rom. v. 3–5.

If one who had been stoned for the truth till he was "left for dead," could say this, ought we to doubt?

What did Christ say to his friends at their last interview? John xvi. 33.

What is said of the blessed in heaven? Rev. vii. 9, 13–17.

Do you observe in verse 14 that they *came out* of tribulation into a state of heavenly peace?

Is this the difficult thing — to suffer, and yet be strong, and sweet, and peaceful?

May the blood of the Lamb here mean Christ's suffering? And if that give us patience and sweetness, shall we indeed be washed?

SIMPLICITY OF CHARACTER.

Was Jesus fond of children?

What proof of Peter's love did he ask? John xxi. 15.

What, at another time, did he say of children? Matt. xviii. 5.

How did he happen to say this? Matt. xviii. 1.

Did the disciples often show a wish for rank and power?

In this case, what answer did Jesus make? Matt. xviii. 2–4.

What had Christ already said of the meek, in his Sermon on the Mount? Matt. v. 5.

Is it possible that the disciples looked on the child whom Jesus called, with disappointment and contempt? What evidence have we of this? Matt. xviii. 10.

What is the meaning of "their angels do behold," &c.?

What had Jesus already said of the pure in heart? Matt. v. 8.

Were these probably poor children who had joined the crowd of Christ's followers?

Did he appear to think them of much value? Matt. xviii. 6, 14.

If a rich child, elegantly dressed, and a poor child, in rags, had stood together, which do you think Christ would have called? Is it probable that the child went home and told its mother what Jesus had said? What afterwards happened? Mark x. 13.

Had the disciples already forgotten his saying?

Do you not learn by this that Peter, John, and the rest, did not become good all at once, but through perseverance?

Can you imagine the St. John, who preached love, as driving away little children?

What is said of John, in Luke ix. 54, 55?

Did Jesus call back the children who had been sent away? Mark x. 14–16.

Have you seen grown persons as truthful as chil-

dren? as happy? as sweet-tempered? more brave? more strong? more generous? Have you known any as simple-hearted as children?

Is one, who tries to appear what he is not, simple-hearted? Is an affected person? Is a manœuvring person? Is one who tells only half his meaning? Who in any way deliberately deceives? Would a simple-hearted person be more apt to tell an outright lie, or to insinuate one? If he fancied he had been wronged, would he go to his enemy and openly ask redress, or go about whispering his grievances? Would he be a slanderer? a backbiter? Would he scorn untruth? and dishonesty? and artfulness?

Does a child cherish an injury, or soon forget it? Is he, then, incapable of revenge?

Was John simple-hearted when he wished to call down fire? when he wished for rank in heaven?

After John's heart had changed, what did he love to call his people? 1 John iv. 4, 5; v. 21.

During the next week, will you take special notice of little children, and see in what respects they are better than grown persons?

SIMPLICITY.

Have you found any new virtue in children since we last met? Will you give an instance? Can others give instances?

Would a child have stronger prejudices than an older person? Would it, then, judge more fairly?

Is a child ever deceived by custom, or does it see

wrong to be wrong, and right right, whether it be customary or not?

If a child sees opportunity for a good deed, does he attempt it, or wait to think what others will say?

What happened one day in the Jewish temple? Matt. xxi. 12–14.

Why were doves sold in the temple? Was it an established custom? Were the people pleased that Christ rebelled against it? Matt. xxi. 15.

Did the children see that Christ was right?

Had they probably watched him heal the blind and the lame? ver. 14.

Were the priests and scribes angry that the children cried Hosanna? ver. 16.

Would you not expect priests and learned men to be most glad of all, that the temple should be purified?

Why could not these priests, who spent all their life in worship, discover that Christ had a great and beautiful soul?

If you had been there, and had seen Christ's anger at the money-changers, his pity for the lame and blind, and his tenderness for the children; which side would you have taken; his, or that of the priests and scribes? Remember, they were the leaders of opinion in that day; and Jesus was a carpenter, and had not where to lay his head.

What shall you say, if I predict that before you die, hardly one of you but will, on some occasion, take the other side? Do you believe it?

Did Peter believe, when told that he would deny Christ?

When others tempt you to side with worldliness and custom, against the truth, will you think of this scene in the temple?

Can we, by watchfulness, keep our hearts simple?

What else did Christ say of the simple heart? Matt. xi. 25.

Does this indicate that the simplest of us may become more truly noble than the wise and prudent?

In this last text, did Christ mean children, or simple-hearted men? Luke x. 17–21.

Did Christ prove, by choosing humble men for his apostles, that he preferred a simple heart to worldly wisdom? And yet did he despise wisdom? Matt. x. 16.

Was Paul wanting in wisdom?

How would he have us follow God? Eph. v. 1.

But what does he add in the same chapter? ver. 15.

What did Paul write to the Corinthians? 1 Cor. xiv. 20.

Did he make a distinction between childlike and childish? 1 Cor. xiii. 11.

What is the meaning of *single-minded?*

What did Christ say of the single eye? Matt. vi. 22–24.

Shall we try to keep our hearts simple?

REVERENCE.

Which had more reverence for the children who were brought to Christ, the Master or his disciples?

Did not Christ seem to reverence everything except hypocrisy?

Had he not a kind word for even the thief on the cross?

What happened once at Jericho? Mark x. 46–48.

In all the noise and throng, who was the first to pity Bartimeus?

What did the people say when Jesus stood still? ver. 49.

Did even the cold-hearted see, that as soon as Christ's eye fell upon suffering, he relieved it?

Do we know much of the childhood of Jesus?

How old was he when first generally known? Luke iii. 23.

What does Luke say of his childhood? Luke ii. 40.

Do you observe that even as a child he had a *strong* heart, as well as a good one? What is the meaning of "strong in spirit"?

From this verse should you think Christ a cowardly child? desponding? indolent? dull?

What further does Luke say? Luke ii. 51.

What is the meaning of "subject to his parents"?

Did he already say wise things, which his parents could not understand? Though strong and wise, did he still obey his parents?

What does Luke add, in verse 52?

Then did even Jesus need to become good gradually?

Does the verse imply, that as he grew older God loved him more and more?

Did his goodness make men love him any less?

What early proof have we of Christ's humility? Luke iii. 21.

Did Christ probably know that it was himself of whom John had prophesied? Luke iii. 15, 16.

Would a less magnanimous person have been jealous of John?

Can we have a teachable, child-like spirit without humility?

What is the first beatitude? Matt. v. 3.

Do we often read of the mother of Jesus as following him? Did he love her to the last? John xix. 25–27.

Was it a law of the Jews to honor parents? maintain them? Deut. v. 16.

If a Jew gave to the temple as much money as would be needed to support his parent, was he excused from the obligation? Would any law make a good man believe this to be right? Did Jesus rebuke this custom? Matt. xv. 3–9.

Do you fully understand the passage?

What means "honoring with the lips and not the heart"?

Why not teach the "commandments of men"?

GRATITUDE TO PARENTS.

What was Solomon's character and rank among men?

Had his magnificence passed into a proverb? and his wisdom also?

In what way did Solomon treat his mother? 1 Kings ii. 19, 20.

What advice did Solomon give regarding parents? Prov. i. 8, 9.

Why should we reverence parents more than any one else, except God?

If our parents had done no more for us than we have done for them, what would be our condition?

If we had done as much for others, as our parents have done for us, what should we expect of them?

Are gratitude and deference all the return we can make for our parents' devotion?

Are you better fitted to judge of right than your little brother and sister? Why?

If years give wisdom, are your parents not better judges than you?

Is a magnanimous person capable of ingratitude?

Who is the best earthly friend of every child?

To whom should we confide all our secret thoughts and fears, if not to our best friends?

The longer we live, do we have the more trials and temptations? And if we overcome them, do we grow stronger and stronger?

Then if your parents have overcome more temptation, and borne more trial than you, is not their advice valuable?

Would any one give you such unselfish advice as your parents?

Would any one else be as patient with your failings?

Have you ever observed your mother's patience with her smaller children?

Did you realize that you once required the same, and received it?

Which is more excusable, to deceive a stranger, or one to whom we owe the warmest gratitude?

If your parents should lead a dissolute life, should you feel disgraced?

What if they were hypocritical? malicious? tale-bearers?

Does the parent feel his child's disgrace any less than the child feels his parent's? Does he feel it more?

Which owes more to the other?

What said Solomon on this subject? Prov. xiii. 1; xv. 20; xxiii. 15, 16, 24, 25.

Are parents commanded by God to instruct and control their children? Deut. vi. 6–8; Prov. iv. 1–4, 10–13; xxii. 6.

Are they enjoined to punish as well as advise them? Prov. xxiii. 13, 14; xxix. 15, 17.

Why did the Lord punish Eli? 1 Sam. iii. 12, 13.

What must have been Eli's reflections when he saw his own sons condemned and Samuel chosen?

What was the law of Moses regarding parents? Deut. xxvii. 16.

From whom did Moses receive the law?

What did Solomon add to this law? Prov. xxx. 17.

DEFERENCE TO AUTHORITY.

What law did Moses give in regard to the aged? Lev. xix. 32.

Do not the aged appeal to our generosity as well as our gratitude?

Can you think of Jesus or Paul as wounding the feelings of a tired, infirm, sensitive, helpless person?

What prophecy did Isaiah make concerning Jesus? Isa. xlii. 3.

Did the conduct of Jesus recall this prophecy? Matt. xii. 20.

What invitation did Christ give, in Matt. xi. 28, 29?

Are the aged "heavy laden" with infirmities?

Do we, then, imitate Christ in showing them kindness?

Why must the aged be better fitted to advise us than our own young companions?

In what way can we comfort their declining years?

What else should we reverence besides God, our parents, and the aged?

Why should we reverence the laws? the church? why good books? why strangers? our superiors? our teachers? every human being?

Is it desirable to have a slavish reverence for any person or any institution?

What if Luther had felt a slavish reverence for the church? or our Pilgrim Fathers for England, when they were unjustly taxed? or we for the laws which allowed human slavery? In each of these cases, was

it a desire for private advantage or for public justice which caused the protest?

Was it irritation at personal annoyance, or the strong voice of conscience that impelled?

Must we, then, closely examine our motives before we rebel against authority?

What advice did Paul give to children? Heb. xiii. 17; Eph. vi. 1–3; Col. iii. 20, 21.

Suppose that parents fall into the mistake here suggested, what is the children's duty?

Do parents often have to forgive greater sins in their children?

What does Christ say of only doing good to such as do good to us?

What is said of widows? 1 Tim. v. 4.

What is the meaning of "requite their parents"?

What does Paul count among the worst sins? Rom. i. 30; 1 Tim. iii. 1–5.

In this last list of sins, do you find any others into which your companions fall?

Are you sure that they could find none into which you fall?

Can we expect to become perfect at once?

What serious evil grows out of deference to authority?

Could we have seen Christ, and doubted his divine character?

What scornful question did the Pharisees ask concerning him? John vii. 46–48.

By what example did Jesus remind us that deference to a good custom should be preserved? Matt. iii. 13–15.

How did Jesus prove his humility in this act?

Does it imply that we should sometimes do, for the sake of influence upon others, what we do not feel to be necessary for ourselves?

HARSH JUDGMENTS.

What did Paul say of charity, in Col. iii. 14? and in 1 Tim. i. 5?

What does the word *charity* mean?

With this affectionate spirit, should we be apt to judge others harshly?

Does the same conduct which we excuse in a friend seem intolerable in one whom we dislike?

Do we not find everywhere, and in every person, what we are looking for, — good, if we look for good, evil, if evil?

What does Jesus say of judging others? Matt. vii. 1–5; Luke vi. 35–37.

When Jesus was asked to condemn a sinful woman, how did he rebuke her accusers? John viii. 5–8. What effect had his words? ver. 9. What did Jesus say to the woman? ver. 10, 11.

Did he ever judge the Pharisees?

Did the Pharisees judge others harshly?

Would Jesus have us indifferent to right and wrong? Luke xii. 57.

In Luke's account of the command to judge charitably, what is added? Luke vi. 45, 46.

If our heart were full of charity, should we have room for harsh judgment?

Do we ever need charity and forgiveness ourselves?

What did Jesus say of righteous judgment? John vii. 24.

Have you ever known an instance, when your friend appeared to be wrong, but you had faith in him, waited silently, and found he was right after all?

Even if he had been wrong, which would touch his heart more, this patient faith, or the zeal that should join in a hue and cry against him?

How did the disciples exhort each other? 2 Cor. x. 1.

What did David say of God's gentleness? Ps. xviii. 35.

If your friend is drawn astray by some evil spirit, almost stronger than he can master, ought you to take the tempter's side, or the side of his better self?

What did Paul say of judgments? Rom. xiv. 3–6, 12–14. Whom does he account happy? ver. 22.

What Jewish legend is related in Jude i. 9?

Why ought we not to judge? James iv. 11, 12; Ps. cxxx. 3.

Should we have charity towards the uncharitable?

Did you ever do wrongly, when trying, what seemed your best, to do right?

Did you ever do wrongly from a mistake of judgment? Must it have seemed to others like wilful sin?

Did you ever do or say something for which the next day you despised yourself?

In a life which is meant for education, can any of us escape sin?

Did you ever hear a story reported twice exactly alike? Did it become exaggerated?

Did you ever, from the best motives, decline to explain your conduct?

Should you care to have all your doings even faithfully published?

Is it, then, right to repeat a scandalous story? Is it magnanimous? Is it according to the Golden Rule? Rom. xii. 20, 21.

Will you read Psalm xv. 1–4.

What says the poet? (*Appendix.*)

PRAYER.

If we have received kindness from any one, what is our first impulse?

Have we received any kindness from God?

If some person whom we know has done wonderful and beneficent things, are we silent in regard to him?

Are you silent in regard to God?

If you greatly desired anything which your father could give, what would you do?

Is God your Father?

Why did David praise God? Ps. xxviii. 6; lxiii. 3; lxviii. 19; lxxix. 13; ciii. 2; cxvi. 1, 2, 12, 13; cxxxv. 1–3.

Was David a great and powerful king?

To what did he ascribe his success? Ps. xviii. 47 49; xcviii. 1, 2; cxliv. 1; cxviii. 14; cxv. 1.

What said St. James of drawing nigh to God? James iv. 8.

Why did Jesus command us to pray? Mark xiv. 38.

Did he promise an answer to prayer? Matt. xxi. 22.

On what condition was the promise made? Mark xi. 24?

What charge did he add? ver. 25, 26.

What more did Jesus say of prayer? Matt. xviii. 19, 20.

How did he teach his disciples to pray? Luke xi. 1–4.

What did he say of vain repetitions? Matt. vi. 7, 8.

Have you ever heard of the prayer-mills of some Eastern nations?

If the Father knows what we need, why is it necessary to ask at all?

What did Jesus say of ostentatious piety? Matt. vi. 1–6.

Could a man possibly realize the awful presence which he invoked in prayer, and yet be thinking of himself or of display?

In what spirit should we pray? Lam. iii. 41; Ps. xxvii. 8.

Do we always receive what we ask in prayer?

What does Paul say on this subject? 2 Cor. xii. 8–10.

Which was better, for Paul to be relieved of his trouble, or, through bearing it, to gain faith, strength patience?

Could it be called a reward of prayer, if God had given what he asked, and withheld the greater blessings?

Is it sometimes either want of desert, or want of faith, that causes the denial? Prov. i. 24–28; Isa. i. 15; lix. 2; John ix. 31; James iv. 3.

What prayer did Jesus make in the Garden of Gethsemane? Matt. xxvi. 39.

What was his prayer on the cross? Luke xxiii. 34.

What was the last prayer of Stephen, when he was stoned? Acts vii. 60.

Did Jesus often pray?

If he who was perfect, needed this spiritual refreshment, must not we much more?

What is said of Paul, in Acts xvi. 25.

What said St. Paul of prayer? 1 Thes. v. 17; 1 Tim. ii. 8; Phil. iv. 6; 1 Thess. v. 18.

Had he faith that we receive better than we ask? Eph. iii. 20, 21.

Should we pray for each other? James v. 16; 1 Tim. ii. 1; Eph. vi. 18–20; 2 Tim. i. 3, 4; Rom. xv. 30–33; Heb. xiii. 18, 19; 2 Thess. iii. 1, 2.

Should we pray for friends? for enemies? for our country? for the poor?

FAITH.

Have you studied the precepts of Christ enough to have faith in their wisdom and inspiration?

Can you think of as fine a character as his in history or biography?

Can you think of any other precepts as noble?

How did he describe himself? John viii. 12.

How did John describe him? John i. 9–12.

In what sense is the word "light" here used?

If we had perfect faith in Jesus, should we imitate and obey him?

What did Jesus say of faith? Mark xi. 22–24.

What did Jesus say to the father in Mark ix. 24?

What did the father mean by "help mine unbelief"?

Can mere credulity avail, or must it be the faith that enters into Christ's very spirit? Mark ix. 28, 29.

Might this answer have been some personal rebuke to the disciples?

How did Jesus rebuke Martha? John xi. 40.

What did the apostles say, when Christ charged them to forgive seven times in a day? Luke xvii. 5.

What did Jesus answer? ver. 6–10.

What connection have the last four verses with their question? Were they probably impatient with waiting and suffering?

Had Paul this faith? 2 Cor. v. 7; Heb. xi. 1, 2, 6.

Why did Paul believe? 2 Cor. iv. 6.

Would faith in God and Christ arouse us to a noble life? Eph. v. 13, 14.

What effect had faith upon St. Paul? 2 Cor. vii. 1, 2.

How did the prophet describe David? 1 Sam. xiii. 14.

What was the strongest trait of David's character? Ps. cxxv. 1; xci. 9, 10; lxxiv. 12; lii. 8; xxxvi. 7; xxvii. 13; xxii. 4; xviii. 30; xi. 1, 3, 4.

Had Job faith in God? Job xiii. 15.

Had Isaiah? Isa. xxvi. 3.

Had Jeremiah? Jer. xvii. 7, 8.

Did Jeremiah write in a season of prosperity?

What is the name of his book?

Why was Abraham called the Friend of God? James ii. 23.

What did Christ declare to be the work of God? John vi. 28, 29.

What does the poet say of daily manna? (*Appendix.*)

Is it possible to believe in one whom we do not understand?

Is it apt to be the indifferent who do not understand?

Is it sometimes the prejudiced? Why?

Was Thomas an ardent friend of Jesus? John xi. 8-16.

Is it possible that he went with the idea of protecting Jesus?

After the crucifixion, what became of the disciples? John xx. 19.

Was Thomas with them? ver. 24, 25.

If he had expected the resurrection, would he probably have been there?

What afterwards happened? John xx. 26–29.

Can we hope for peace of mind if we have not faith in God?

Can we do any work without God's help?

What said Paul? Heb. iii. 18, 19.

How did St. Paul sum up the rewards of faith? Heb. xi.

But what must we remember? James ii. 20.

HEAVEN.

Was the belief in a future life general among the Jews? Acts xxiii. 8.

Did Jesus distinctly declare that there is a future life? 1 John ii. 25.

On what occasion did he say this?

How did he prove its truth?

Does the Bible give distinct information in regard to heaven? Did Jesus?

Does this silence imply that our business is at present with this world?

Are we even told that the surest way to love God is to love man?

Is it possible to live in heaven while we are in this world? Luke xvii. 20, 21.

Are we sure that there are not angels all around us now? Heb. xii. 1, 22, 23.

Which of the Scripture writers seems to have the clearest idea of heaven?

Did Paul ever think he had actually entered heaven? 2 Cor. xii. 1–5.

Do you remember the circumstances of Paul's conversion?

Did he believe that the good would be rewarded? Rom. viii. 13–18, 21.

What does he mean by the "glory revealed in us"?

How does St. Paul declare that we are changed? 2 Cor. iii. 18; 1 Cor. xv. 40–58.

What does he say of the happiness of the good? 1 Cor. ii. 9, 10.

What did Jesus declare to be the only abiding riches? Luke xii. 32–34.

What is meant by "a treasure in the heavens"?

What is St. Matthew's account of this saying? Matt. vi. 19–21.

Do you see any connection between this and the following two verses?

What did Christ say to Peter of rewards? Luke xviii. 28–30.

By "manifold more," did he mean earthly or spiritual riches?

Are we promised greater wisdom as well as greater happiness? 1 Cor. xiii. 12; John xiii. 7.

Is it not a satisfaction to feel that all perplexing things will be made plain to us "hereafter"?

May it be the dulness of our senses which prevents us from seeing heaven and angels now? Can the microscopic eye of an insect see things which are hidden from us?

Can some persons hear musical sounds which are inaudible to others?

What story do the Jewish records tell of Elijah? 2 Kings ii. 11, 12. And of Elisha? 2 Kings vi. 15–17.

What is related of Stephen? Acts vii. 54–60.

Who was the Saul here mentioned?

What is related of Jesus, in Matt. xvii. 1–9.

If the disciples had been deceived, would Jesus have given the charge in the ninth verse?

What happened to Jesus after the temptation in the wilderness? Matt. iv. 11.

What did Jesus say of his Father's house? John xiv. 1–6.

What does he mean by "I am the way"?

What said Paul of his heavenly house? 2 Cor. v. 1–9.

Does he speak as if the body were only a temporary tent of the soul? Heb. xiii. 14.

What did Peter say of putting off his body? 2 Pet. i. 13, 14.

What said Jesus of killing the body? Matt. x. 28.

LAZARUS AND DIVES.

Which disciple would be most likely to know the mind of Jesus?

Had John any clear idea of the future state? 1 John iii. 2, 3.

Why did John declare that he wrote to children? 1 John ii. 13.

What did he say to the young? 1 John ii. 15, 17, 28, 29.

Did John condemn the world itself, or a worldly spirit?

What is a worldly spirit?

What prayer did Christ make for his disciples? John xvii. 14–16.

In these eighteen hundred years since Christ, has the world grown somewhat better than the Jewish world of his day?

But is worldliness just the same?

What said Paul of God's presence within us? 2 Cor. vi. 16–18.

Does he say "ye shall be," or "ye are," the temple?

Is not any place where God is, heaven?

Is there any place without God? Ps. cxxxix. 7–12.

Will you read the parable of Lazarus and Dives? Luke xvi. 19–31.

Do you gather that the heaven and hell here mentioned, and the gulf, were states of mind, or actual places?

Could Lazarus and Dives converse together across a physically impassable gulf?

Could Lazarus have enjoyed his repose in Abraham's bosom, if the heat of the flames that were scorching Dives reached his cheek?

Is it implied that Lazarus was a compassionate man?

What does the word *Lazarus* mean?

Helpless, or no help.

And Dives?

Rich.

Had Dives slighted Lazarus? And yet expected help from him?

Did Abraham remind Dives of his selfishness? ver. 25.

Does this mild answer teach us how to treat the wicked who already suffer?

What is said of the two deaths, in verse 22?

Is it possible that Lazarus was not even buried at all?

Yet which had the grander funeral?

Does this explain Matt. xix. 30?

May we conclude from verse 27, that the dead remember their friends in this world? but cannot go to them without permission?

Will you read the thirty-first verse?

Had one with the same name — *Lazarus* — already risen from the dead, and not persuaded the Jews?

Have we also Moses and the prophets?

Is any sin charged against Dives, except that he loved luxury, and did not notice the poor man at his gate?

Is it possible that Dives had never seen Lazarus?

If he had been a merciful man, would he have been sure to see him?

Would the friends of Dives undoubtedly have excused him?

To whom did Jesus relate this parable? Luke xvi. 14.

What did he add, in verse 15.

Will you read the parable of the Good Samaritan? Luke x. 25–37.

Were the priest and Levite, by their religious office, specially bound to pity the suffering?

Were the Jews and Samaritans friendly to each other? John iv. 9.

Was Jesus rebuked for even speaking to a Samaritan?

Was it a religious quarrel that separated the two sects?

Why did the Samaritan prove his single-mindedness?

REWARD AND PUNISHMENT.

If Abraham spoke so compassionately to Dives, is it probable that God pitied him less?

From whom did Abraham learn to be compassionate?

From the fact of Dives' suffering, may we conclude that he was to be purified and saved?

Would either of you cause a being to suffer from mere revenge?

Is it possible that a soul may become utterly ruined and killed by sin?

What said the prophet Ezekiel? Ezek. xviii. 4. What said David? Ps. xxxiv. 21. What said St. James? James v. 20. And Jesus? Matt. x. 28.

In what immediately follows, does Jesus imply that God would torment us for revenge? Matt. x. 29-31.

Even in this life may a man's soul arrive at a hopeless condition?

What did David ask in Ps. xi. 3?

What did he mean, — the "foundations" of goodness in the soul?

What does Christ answer? Matt. xix. 26.

On what occasion did Jesus make this assertion?

Should we leave a depraved person to God's help, or try to save him ourselves?

How can we help him?

Suppose the case were our own, should we be glad of help?

Would our better-self be glad, even though our worse-self resisted?

Do you remember who said, "Am I my brother's keeper"?

What did the Psalmist say of a good man? Ps. xci. 1, 5–16.

Who scoffed at this saying? Matt. iv. 5, 6.

Was this a literal interview with the devil?

Did Jesus, like all Eastern people, delight in strong metaphors?

What is said in verse eleven?

If angels ministered to Christ, who was strong, would they not be more ready to help us in our weakness?

What does Paul say of angels? Heb. i. 14.

What does Christ say? Luke xv. 10.

Will you read the whole parable, ver. 3–10?

Would not the angels be as glad to save a lost soul, as the man to save his sheep, or the woman her money?

What is your idea of *joy in heaven?*

What is your idea of heaven?

In the Lord's prayer, what is said of God's will?

May we, then, conclude that there is some place where God's will is now done perfectly?

Could he will anything for the good but contentment?

Need we, then, have any fear but heaven is better than our best imagination?

What should we rather fear?

What does St. Paul say of our life's work? 1 Cor. iii. 13–16.

What is meant by being saved, *so as by fire?*

May that have been the fire in which Dives suffered?

How did Peter speak of earthly trials? 1 Pet. iv. 12, 13, 19.

Those who are interested in the subject of angels can read the tenth chapter of Daniel, where the "princes" are supposed to be angels.

NEWNESS OF LIFE.

Have you the same ideas of life as when you commenced the study of Christ's character?

Have you the same purposes, or better ones?

Is it as difficult as ever to become like him, or is the way clearer and easier?

Do not our ideas, purposes, and capacities compose our life?

Can you, then, understand what is meant by a change of heart, or regeneration?

What said Jesus of being born again? John iii. 3.

Does it make any difference whether our conversion is sudden, like Paul's, or gradual, like Peter's, so we be converted?

What does St. Paul say of conversion? 2 Cor. v. 17; Rom. xii. 2.

Did you never have an experience, like a great sorrow or a great joy, which made you, for the hour, a new creature?

What did John say of the reign of Christ? Rev. xxi. 5.

What said Christ to the woman of Samaria? John iv. 6–15.

What did he say, on one occasion, to the multitude? John vi. 26, 27.

What answer did they make? John vi. 34, 35. What further did Jesus say? ver. 48–52, 54–56.

Did he mean to be literally understood?

When the disciples murmured, how did Jesus explain his words? John vi. 63.

Were they still disappointed, when they found it was spiritual food he promised? John vi. 66–69.

Did you ever feel so happy, or so interested, that for the time you forgot your hunger or physical pain?

What did Jesus say at the well? John iv. 31–34. What thought had, after the wearisome journey (ver. 6), made him forget his hunger? ver. 35, 36.

Does that seem to you a grand, or an undesirable life, which should be always in a rapture of resolution and earnest hope, so as to rise superior to outward things?

May this be the life of heaven?

What did Isaiah say of such as serve the Lord? Isa. xl. 31.

Had Paul attained to this spirit? Phil. iv. 11–13.

Yet was he satisfied with himself? Phil. iii. 13, 14.

Did he still keep gaining life?

How did he look upon the two lives? Rom. xiii. 12.

Do you realize what it is to wear *an armor of light?*

What did Jesus say at the grave of Lazarus? John xi. 25, 26.

What did he say of such as have the light? John xii. 36.

What said Paul of faith? Heb. xi. 1, 2, 6.

What did he say of light? Eph. v. 13, 14.

And of the promises? 2 Cor. vii. 1.

And of the Spirit? 2 Cor. vi. 1.

What does St. James say of this life? James iv. 14.

Is it possible that we shall form here the habits which last through eternity?

Can a man ever regain his childhood when it is gone?

Must not this life be the childhood of our eternal life?

Which is better, to labor for the few years of time, or the countless ages of eternity?

Which is better, the living bread, or that which leaves us hungry?

Which is better, to remain as animals, or become as angels?

PERSEVERANCE.

What duty was enjoined in the earliest books of Scripture? Deut. iv. 9.

What did Christ enjoin in the last conversation with his disciples? John xv. 9, 10.

What did he mean by "continue in my love"?

Did they repeat the charge to others? 2 John viii.

What did Peter write? 2 Pet. iii. 17.

Did Peter know from experience that one might backslide?

Do not all of us make that discovery?

Did Paul? 1 Cor. x. 12.

Would he have his followers strong in the faith? Col. ii. 6, 7; 1 Cor. xv. 58.

Was his own faith strong? Rom. viii. 35–39.

What more did Paul say of steadfastness? Heb. iii. 14; x. 36, 38.

What more did Jesus say of perseverance? John viii. 31; Matt. xxiv. 13; Luke xxii. 28, 29.

How did Paul encourage the brethren? Phil. iv. 1; 2 Tim. iii. 14.

Was *believing* enough? James i. 25; 2 Thess. iii. 13.

Did Christ promise to persevere in his interest for us? John x. 27–29; Phil. i. 6; Matt. xxviii. 20.

If we wish to persevere, can we hope for heavenly aid? 2 Thess. iii. 3.

Is there danger that God will forget us? Isa. xlix. 13–17.

Not even when we sin? Isa. xlvii. 8–10.

How can the sinner prove that his heart is changed? Isa. i. 16–19.

Is there any sincerity in outward forms of religion without this new life in the heart? Isa. i. 11–16.

Must we not only persevere in our work, but in being patient with ourselves and our slow progress?

What said the prophet? Isa. xxviii. 10.

And Paul? 2 Cor. iv. 6, 7.

What does he mean by earthen vessels?

How did he bear his spiritual trials? ver. 8, 9.

What did James say of temptation? James i. 2–7, 12.

Did he believe that God tempts us? ver. 13, 14.

Does he tempt us to good? ver. 17.

What said Paul of temptation? 1 Cor. x. 13. and of tribulation? Rom. v. 3–5.

Can we accomplish any good work without perseverance? Not even give a cup of cold water?

Must we *persevere* in attaining to a merciful spirit before it will occur to us to give the water?

Does perseverance indicate force of character?

Did Pilate persevere in his wish to save Jesus from crucifixion?

Did Judas persevere in his loyalty? Did Thomas in his faith?

Did Peter persevere in his wish to be loyal to Christ? and to rise above cowardice and deceit? Acts iv. 8–13.

Does God persevere in his kindness to us? In his

patience with our sins? and with our want of perseverance?

Should we do for others what he does for us?

SELF-EXAMINATION.

According to David, what does God desire of us? Ps. li. 6.

What prayer did David make? Ps. cxxxix. 23, 24.

What said Solomon? Prov. iv. 23; xxiii. 19.

What said Jeremiah? Lam. iii. 40.

And Haggai? Hag. i. 5–7.

Do you gather from these texts that self-examination is an important duty?

If you were starting on a journey, should you first see if you had the means to accomplish it?

If you were attempting some heavy work, should you ask if you had the strength?

Is there any journey longer, or any work needing more strength, than *life?*

What do you mean by self-examination?

What by a purpose in life?

Do you suppose God made you for some purpose?

Did you ever ask yourself for what purpose he made you?

Do you believe that each of us can do his own work better than any one else can do it?

Can the poet make a shoe as well as a shoemaker?

But will the poet suffer if the shoemaker do his work unfaithfully?

Did you ever realize how much is done for you by others?

Will you tell how many persons have been employed in making the garments you have on? How many animals? How many countries? What inventions? What conveyances to bring them? What roads? Who made the roads? How many persons? Who pays for them? Who manages the wheels of government? How many years have been needed to perfect these arts, inventions, and laws? Then have centuries of time, thousands of men, art, science, invention, commerce, navigation, nations, government, — the greatest men as well as the least, — been employed to clothe you to-day?

What have you done for the world in return?

Is it manly, or mean, to receive benefit and return none?

If man has done all this for you, what has God done? Have you made him any return?

Do the silkworm, and the sheep, and the flower serve God, and will you do nothing? May we do a great deal with no result?

Will you read again the extract from Haggai i. 5–7?

If there should appear a great light in the sky, and a voice said, "Watch over one of my children; make him useful, strong, brave, healthy, happy," would you do it?

Are not you one of his children? and is not a voice in your heart nearer than one in the sky?

What counsel is given in Rev. iii. 17–20?

What is meant by gold tried in fire? by white raiment? by anointed eyes? by the door at which Christ knocks?

What said Paul, in 2 Cor. xiii. 5, and in 1 Cor. xi. 31?

What said Christ, in Matt. vii. 3–5?

What does he command us to do before praying? Mark xi. 25.

Is it well to make a list of questions which we should frequently ask ourselves? What should we ask ourselves? Whether we are learning? and learning useful things? Did you ever ask yourself if you were growing tall? and strong? Did you ever think to ask if your soul was growing tall and strong?

Which will last longer, the body's gain or the soul's?

PURPOSE.

Did we decide, in the last lesson, that one should have some purpose in life?

What purpose have you? Let each in the class tell. Is this the highest you are capable of? Would any less than the best you can do satisfy you?

What did Peter write, in 2 Pet. i. 5?

Must we, then, begin with faith in ourselves?

Do you believe you can ever make your one talent into five? Do you remember what was said to him who would not try?

Were we placed in this world to do our work or God's?

If, then, our work or our talent do not please us, are we to complain?

Will you read the parable of the talents?

What books did you read last week (or last month)? Let each tell. Did you read with any purpose? What?

Does indiscriminate reading strengthen or weaken the mind?

Is it better to pursue one subject at a time?

Are you interested in any science? in any art, music, painting, &c.? in history? in travel? in languages? in your school?

Is it better to know one or two things thoroughly, or to have a smattering of all?

And yet should we beware of narrowness in our range of interest?

Have you all the help you desire in your favorite pursuit?

Can your teacher procure you books, pictures, teachers, leisure, or anything you need? In this case will you tell him so in private?

Do you write many letters? Have you correspondents older than yourself? Do you think it an advantage to have such?

Do you keep a journal? Do you not think it would lead to self-examination?

Will each of you write for the teacher's private eye what books you read next week? what you do to make others happier? what good resolutions you make, and whether you keep them? Will you promise not to do anything for the sake of writing it down? If you prefer not to show it, will you keep this record for yourself for a month or a year?

While doing this, must you guard against too much anxiety concerning your actions?

Are earnest and noble purposes far more important than special deeds? Will they inevitably lead to good works?

Is one who loves to do good in as much danger of spiritual pride as one who forces himself to do good?

Does the fact that some others do wrong make it any better for us to do good?

Are we proud of good health?

Is virtue anything but health of soul?

Is not an arrogant Christian a pitiful spectacle?

Should we only feel that it is disgraceful not to do good?

Do you think Jesus was ever proud of being good?

If we think ourselves superior, must we remember to make goodness lovely to others?

Is a conceited, boastful spirit lovely?

Do you recall the prayers of the Pharisee and publican?

Will you examine yourself this week, and discover if you have any special talent or taste?

Do you try to become more amiable, useful, intelligent, refined, agreeable to others?

Do you love beautiful things — pictures, flowers?

Do you cultivate flowers?

Have you any pictures? or photographs? or illuminations? Do you have them in your room? Will you?

What said Paul? 1 Cor. xii. 29–31.

CHARACTER.

What is the difference between a person with, and one without character? Which is more admirable? Which more useful?

Does a person of strong character work always with a purpose? and energy? Does this insure success?

In any sudden emergency or danger, can we depend upon one who has no character? Not if his love be warm, and his intentions excellent?

Is it desirable to stand as firmly as a rock amid things shifting? to be true when all else seem false? to be kind when others seem unkind? to be always ready with help and wise counsel?

Is there any greater earthly blessing than to have such a friend as this?

Is it not, then, desirable to become such friends to others? Prov. xxvii. 19.

Do you believe it possible for yourself? Why not?

Do you recall the story of him who built his house on sand?

Is there any use in building up virtues unless they are strong and well founded?

Would a million dollars' worth of feathers be of any use to you if you had nothing in which to keep them?

What would the first wind do?

What says St. Paul? Eph. iv. 14, 15. And what in verse 13?

Are these fine sentiments of any use, without moral resolution?

Would a person of character have strong principles? Would he stand by them bravely?

If some truth became unpopular, would he all the more readily speak in its favor?

Should we insist upon truth in an intemperate and obtrusive manner?

Does quiet power work more effectively than intemperate zeal?

What did Jesus say, when Peter wished to defend him with the sword? Matt. xxvi. 53.

Are there always legions of spirits helping on the side of truth?

Is all truth God's?

Need we, then, grow impatient and angry concerning its progress?

Is it a continual comfort and delight to think that God is unchanging?

Shall we imitate this characteristic as far as possible? but remember that we are not, like him, perfect?

Would obstinate steadfastness prevent all growth?

Should we become prisoners to our own convictions?

Would the feathers be of as little use, if we could not take them out of the house, as if we had no house to put them in?

How did Christ declare that we should become free? John viii. 32.

Should we, then, be tolerant of new truth? eager for it?

Why do we not learn the truth all at once?

Can a child learn what is easy for a man?

Can an ignorant person learn what is easy for a scholar?

Can the wisest scholar take in the whole idea of God? or of his truth?

Did David say that his greatness was *unsearchable?*

Is it, then, foolish ever to think we have learned enough? or to slacken our search for truth?

Is it very important, that, as our faculties expand, we should feed them with new truth?

What said Paul? 1 Cor. xiii. 11.

Would a person of fine character be large-minded? Would he take care to set his face towards the light? What does that mean? And to press on zealously, and also patiently? Would he be brave, and true, and gentle? and tolerant even of the intolerant? and faithful to the unfaithful? Would he be humble? and peaceful? and cheerful? and strong?

What said St. Paul? Eph. vi. 10–18.

Shall we so arm ourselves?

GROWTH.

What did we last week decide to be necessary, besides a distinct purpose in life?

And faith in whom besides ourselves?

Will faith in God avail, unless our own will is also resolute?

Will a distinct purpose, faith in ourselves, and a resolute will, be of any avail without God's help?

Are you very sure that you think so?

Will you, then, each repeat the four essentials to a good life?

Which of the four do you think most important? Give your honest opinion.

Does God's help usually show itself in direct interposition with our affairs, or in allowing us to develop gradually?

How does he help the flower?

What did Christ say of the relation between himself and his church?

What did he say of the grain of mustard-seed?

What is said in Ps. civ. 16 of the trees of the Lord?

What do you understand by this?

Would a tree full of sap have abundance of leaves and fruit?

Are the Christian's courage and zeal like the sap of spring in his veins?

What is said in Isaiah of such as wait upon the Lord?

Does the soul grow, as well as the body?

What does Peter say of adding gain to gain? 2 Pet. i. 5–9.

What does Paul say of the outward man perishing?

If our best life is growth, what have our efforts to do with it?

Are we irresponsible, like stones and plants?

What did Paul say of our growth? 1 Cor. iii. 6–13.

Is there not a sublime inspiration in the thought of being laborers together with God?

What is meant in verse ten, by taking heed how we build?

What does verse twelve mean?

Are the gold, wood, hay, stubble, our deeds?

What does verse thirteen mean?

How can fire reveal our works?

Do we ever fancy that we have many virtues; — when some hard temptation or trial comes, and sweeps them away?

Is it enough to be contented while all goes smoothly? to be sweet-tempered when all are laboring to please us? to trust in God when life is full of blessings?

What did Job say of his trust?

But how can we help on our soul's growth?

Will self-examination help?

Does any athlete grow strong without training?

Can we preserve our physical health without exercise?

Can we preserve the soul's health without it?

How can we exercise the soul?

What did Jesus say we should have more abundantly for his coming?

Must we try to wake our best selves up and to keep alive? How can we do it?

Will cultivating our best tastes do it? Will studying the lives of good men and women help? Will good books? good deeds?

Have we yet discussed any virtue which did not require in us energy? Not even meekness?

Does it need no energy to turn the other cheek when we are smitten?

Will you read 1 Pet. ii. 20?

Considering Peter's natural character, did it need no spiritual energy to come to this mood of mind?

What is said in 1 Pet. ii. 5?

Do you understand the text?

Is stone more valuable in a quarry, or when built into a cathedral?

Are we, then, most useful when our growth helps the growth of others?

Will the most vigorous branch bear fruit if broken off and put in a vase by itself?

Are we all branches of one vine?

BALANCE.

Did we decide last week, that man is of more use in connection with others, than when he lives alone?

If an immense cathedral is built of poor, crumbling stone, what will be the result?

And yet, could a church ever be built of one best stone, standing alone?

Supposing each of us a "living stone," what should be our endeavor?

What says the Eastern couplet? —

> "O, square thyself for use; a stone that may
> Fit in the wall, is not left in the way."

Will you read from Rev. iii. 12?

Does a pillar support the weaker stones?

But is it thus obliged to bear more weight?

Is it more beautiful?

Which would you rather be — the supported stones or the supporting pillars?

Is it left with us to choose?

What says Rev. iii. 8?

What means the "open door"?

Suppose that all the stones in an arch were strong, but one did not balance rightly; what would be the result?

What is meant by "balance of character"?

Is it almost the rarest trait in life, as well as finest?

Is it, then, worth cultivating?

Would a well-balanced soul run into excess of any kind?

Might it not neglect home duties for the sake of the poor? Take time to think.

Might it not, through faithful study, become pedantic? impatient with ignorance? neglectful of life's proprieties?

How do you understand the last question?

Is a well-balanced soul consistent?

Which would it honor more — a man's degree of spiritual progress, or his capacity as a child of God?

Would it despise a sin so much as to despise the sinner?

Would it pity an outcast so much as to undervalue his oppressor?

Would it love God so much as to forget man?

Is it consistent to make great sacrifices for the public, and leave the kitten on our hearth hungry and wretched?

To educate the nation, while our own domestics cannot read and write?

Where should charity begin? Why?

Is a great, good heart like the sun, whose warmth streams everywhere impartially?

Is there any such heart in the universe? Matt. v. 45–48.

Is it well to think often of God? Why?

What said Paul? 2 Cor. iii. 18.

What does this verse mean?

Does it improve our musical taste to hear the best music? our artistic taste to see the best pictures?

Is it well to read memoirs of good men and women? Why?

When you read such, in future, will you observe whether the character was well or ill balanced?

Is it the fault of most philanthropists that their virtue runs into some excess?

Does every fine trait, in excess, become a deformity and a fault?

Will you give instances?

Are, then, unbalanced souls mischievous as well as unlovely?

May the unbalanced stone drag down the whole arch?

Does balance of character lead to self-respect?

Is self-respect a most important virtue? Why?

Can we be happy without it? good? sincere?

Did Jesus possess it? Matt. iv. 1–10.

Does this conversation show self-respect?

What did Jesus say at the end of his course on earth? John xvii. 4.

Why did Paul rejoice? 2 Cor. i. 12; 2 Tim. iv. 7, 8.

Are simplicity and sincerity essential to self-respect?

Could one who respected himself be a conspirator? a backbiter?

Is our self-respect increased after we have repeated some mischievous piece of gossip? after a cowardly act? after a benevolent one? after we have taken pains to conceal a benevolent act? Why?

Does self-respect lead to conceit? to dignity?

Is dignity a trait of the finest characters? of the best breeding?

Should children and heirs of the Most High God be flippant? cowardly? impure? vacillating? purposeless?

IN THY YOUTH.

Can we expect young persons to possess strong self-respect?

Why ought the young to have more self-respect than older persons? Have they fewer sins to remember? Have they purer hearts?

Are you sure?

Is sin ever disgusting to them?

What said Paul to his young friend? 1 Tim. iv. 12.

Are the vivacity and light-heartedness of youth wrong? Prov. xv. 13–15; xvii. 22.

If Jesus had disliked these traits, would he have compared children with the kingdom of heaven?

Can one full of life and mirth be also dignified?

Are dignity and stiffness the same?

Is it important to begin life rightly? Why?

What was said of the twig and the tree?

Give an instance from Scripture? Gen. xxv. 27.

Is it easier to learn when one is young? Ask your teacher.

Do habits once formed hang upon one like chains? The habit of idleness? of delay? of late rising? of exaggeration?

As the tree grows older, is it each year harder to bend?

Is it the same with our character?

Should we, then, begin early to form right habits?

What does Solomon say of a child? Prov. xx. 11.

How did the Mosaic law provide for a rebellious youth? Deut. xxi. 18–21.

Does Solomon predict still worse for him? Prov. xx. 20.

May this extinguished lamp be his soul?

Would a parent treat his child in this way?

By what comparison did Jesus express the tenderness of God for man? Luke xi. 11–13.

Should you be willing to receive tenderness, and not give it?

How can you best reward your parents?

We like to inherit rank and glory from our parents, but is it not nobler to shed light back upon them?

Which would you rather — idle through life, boasting, "My father was noble," or have your father, in his old age, boast, "My child is noble"?

Is there any higher nobility than goodness?

Will you read from Eccl. xii. 1–7?

What is meant, in verse one, by the years without pleasure? Is it satiety? Is it loss of enthusiasm? What means verse two? the darkened light? the returning clouds? In verse five, what means the fears in the way, and the grasshopper a burden?

Is a light burden heavy to old age?

If you were sure of an attack of illness within a year, and had great crops to harvest, a pleasant journey to take, important letters to write, should you leave them till the illness came?

Is there really important work for you in life? work which no one else could do as well?

What said Christ of the harvest? Matt. ix. 36–38; John iv. 35–38.

What is meant by "the fields white for harvest"?

What means verse thirty-six? What means the thirty-seventh? the thirty-eighth?

How can you work in the Lord's field?

Have you done so already?

Do you know any poor persons?

Do you know how many there are in the city or town? Will you tell me next week?

Do you know any ignorant persons?

How many in this town cannot read and write?

Did you ever teach any one to read and write? to sew?

Did you ever teach any one any mechanical art? any fine art?

Do you know any old or sick persons?

Do you do anything for them? Why not?

Should the strong help the weak? Should the rich help the poor?

Are sympathy and instruction immeasurably better than gifts?

If one suffers whom you might help, is it your fault?

Who gave your talents? If you do not improve them, will they be yours forever?

Will you read Josh. xxiv. 14, 15?

HOSPITALITY.

Has our race made any spiritual progress in all the years since its history began?

What was Cain's idea of our duty to our brother? Gen. iv. 9.

Do our relief societies, our Christian unions, our hospitals, act upon this idea?

But is there still great room for improvement?

If day by day you meet a person who is a stranger in your neighborhood, do you feel any responsibility about him? Do you ask if he or she have friends? if they are safe from temptations? if they may not be pining for some happy home which they have left? Should the very fact that they have no claim upon any one give them a claim upon us?

What did Christ say of strangers, in Matt. xxv. 35, and in verse 44?

Had Christ any home upon the earth? Matt. viii. 20.

Should we pity all strangers for his sake?

Did you ever envy Mary Magdalene, who ministered to him of her riches; and Lazarus and his sisters; and Peter, at whose house he was entertained?

What does he say in Matt. xxv. 40?

Did the Hebrews, as a nation, respect or despise strangers?

Yet what law did Moses give? Exod. xxii. 21.

Do we find the Hebrew writers speaking of strangers with pity? Ps. cxlvi. 9; Deut. x. 18, 19; Mal. iii. 5.

We all pity the widow and fatherless; has it occurred to you to pity the stranger?

Were you ever a stranger in a strange place? without friends?

Do many young men and women come to seek their fortune in our large towns? Do they have to struggle with poverty? Do they pass through streets in which there is not one familiar face? Do they go at night to their lodgings, to find no word of love and sympathy? no books to read? Are any homes open to them? Any good friends? Are any temptations about them? Can they find plenty of bad friends? plenty of evil amusements? Must their work often be perplexing? their pay inadequate? Must they need advisers? Must they miss the home which they have left?

If you were situated in this way, what treatment should you like to receive of others?

Is *influence* useful here?

May, perhaps, a word of ours find them friends, and open homes to them? Shall we speak it?

Will this same spirit of benevolence to others prevent us from leading lonely, selfish lives?

Should we cultivate others' society for their sake? and also for our own? Why?

What does Paul say in Heb. xiii. 2?

What does he count among virtues in 1 Tim. v. 10?

Why did the widow's cruse not fail? 1 Kings xvii. 10–16.

Did Abraham exercise hospitality? Gen. xviii. 1–8.

What did St. John write to Gaius? 3 John, 5.

When Christ turned water into wine at at the wedding feast, did he sanction hospitality?

Was he hospitable to us in a better sense than by giving shelter and food? Did he offer us living waters? Did he go to prepare eternal shelter for us? Should we not, then, for his sake, be "given to hospitality"?

Is the cause of the stranger one of those "hidden causes" which good men, like Job, sought out?

Is this work recommended to us as a pleasure, or enjoined as a duty? Matt. xxv. 44, 45.

What said Christ in Matt. x. 8?

FIT THYSELF FOR USE.

Who shall be called the *children of God?* Matt. v. 9.

Must, then, making peace be part of the work which God desires of us?

In a former lesson, did we decide that we could not make others peaceful when ourselves irritated?

When you are healthy and happy, do small things irritate you? But suppose you are weak, ill, and nervous? Can persons in the latter state be useful? agreeable? Must they be a care to others? Must their work fall upon others, who are, perhaps, already overburdened? Is it, then, benevolent to be careful of our own health? Is it magnanimous to expose our health recklessly? Why not? What are the usual causes of ill health?

Is it consistent to make garments for the poor, while by carelessness or indulgence of appetite we throw our home into confusion?

Is it doing God's work to make our home cheerful? to fit ourselves for interesting conversation?

Is a kind word spoken for the weak, or the maligned, his work?

Is improvement of our minds God's work? of our tastes?

Does refinement of mind and manner add to others' happiness?

Do ill-bred persons irritate you? Do they often unintentionally wound you? Do they thoughtlessly interrupt you, and waste your time? If there is something sad, something mortifying, in your lot, are they sure to allude to it? Do they pay proper respect to others? show proper thoughtfulness? Why is this? Do they not often mean well? Are they self-absorbed? Do they lack self-control? Is it, then, a sad thing to leave the spirit *uneducated?* Do all good books, and fine arts, and accomplishments refine us? But is it also necessary to pay attention to our

manner towards others? What is your idea of perfect manners? Should they be sympathizing? dignified? sincere? thoughtful of others' comfort? and others' taste? Have you never found fine manners among the lowly? If we cultivate manners for their own sake, will they become artificial? Are they, in this case, a mere vanity? But what if we cultivate them for God's sake? Shall we do it? How? Are not good examples here of the greatest use? Do you know anything of Sir Philip Sidney? of Bayard? of any one eminent for good manners? Can you relate anecdotes of them? Is a chivalrous spirit necessary to the best manners? How does a chivalrous differ from a magnanimous spirit? Can there be good manners which do not begin in the heart?

Why did Sidney refuse the cup of water when he was dying?

Why did David the same, at Adullam? 2 Sam. xxiii. 15–17.

What means "poured out to the Lord"?

How did Christ treat the woman who was brought him for judgment? John viii. 6-11.

What was said to blind Bartimeus, when they found the Master had seen him?

When Jesus healed loathsome lepers, did he stand afar off, or call them to him, and put his hand on them?

Does, then, courtesy come from kindness and self-forgetfulness, rather than from the study of attitudes and phrases?

Is it magnanimous to avoid whatever wastes our

strength, either of mind or body? Is it a solemn duty?

Does the habit of dreaming weaken the mind? Does the reading of sentimental novels?

Does every impure and angry thought degrade the mind? and the soul also?

Does every high and magnanimous thought strengthen it?

Are others more influenced by our words, or our characters?

INFLUENCE.

Is it desirable to exercise influence upon others?

Which is better, to influence a person to become industrious, or to give him money?

Can one with disagreeable manners influence you as much as one who is gentle and courteous?

Are you willing to receive severe rebuke from one who administers it kindly?

In order to be courteous, is it necessary that we never should speak unwelcome words? never should refuse a request?

What does Solomon say of flattery? Prov. xxiv. 24–26. What does he say of gentleness? Prov. xxv. 15: and of want of sympathy? ver. 20.

If you wished for influence, whom should you consult as to obtaining it, — one who had already succeeded?

Had King Solomon any influence in his day?

What does he say of influence and power? Prov. xxiv. 3–5.

Is all good culture "wisdom"?

Which could produce better work, a person who possessed the most perfect set of tools, and did not know their use, or one with ruder implements, which he could use skilfully?

Does education teach us how to use our tools?

Are books the mind's tools? but useless unless we learn to use them?

Is there danger in working over ourselves too much? in obtaining too much influence? Rev. iii. 17, 18; 1 Cor. i. 26–28.

Did Christ explain this mystery? Luke xii. 21.

Is it the treasure that he condemns, or the laying it up for ourself?

What is it to be "rich towards God"?

Did Christ himself obtain great influence? Did Paul? Did this influence ever harm them?

Is, then, a good and high motive all the safeguard we need?

What did St. Paul say of liberty? 2 Cor. iii. 17; Gal. v. 13, 16.

Do you understand those texts?

What does Paul say of his own freedom? 1 Cor. ix. 19–27.

Do you judge, by verse twenty-six, that the apostle was guided by a strong purpose? and by verse twenty-seven, that he had learned the art of self-control? and by the whole passage, that he was magnanimous?

Can you understand how such a person is free from the dangers which threaten selfish and petty souls?

Which shall we do, then, avoid danger, or strengthen ourselves to overcome it?

Shall we afterwards be clothed in "an armor of light"?

What did Paul say in 1 Cor. ix. 1?

How did he use this freedom? 1 Cor. viii. 4–13.

Would St. Paul have us judge others by their actions or their motives? Rom. xiv.

Could any but a great catholic soul give such advice as this?

Did Paul declare that if our motives are good, we need give no thought to our acts? Rom. xiv. 5.

Will you read verses seven and eight?

If, living or dying, we are the Lord's, ought we to think first of pleasing ourselves, or him?

What says the apostle? Rom. xv. 1–3.

When we are wholly free, shall we be free from selfishness, and, therefore, from temptation?

Can you imagine such a state?

Is it, personally, any temptation to you to become intoxicated? to steal? to use indecent language? to look upon loathsome objects?

Why should you be free, when others are sorely tempted by these things?

Do the angels of God look upon your temptations as almost equally degrading?

But if you have made such gain, may you not hope for full liberty?

Could you have made this gain without God's help?

Have you, also, received help from your parents? from teachers? books? good examples?

Should you not, then, be willing to help others?

How did Jesus exhort Peter to prove his love for him?

Are there no lambs that you can feed?

Are you fitting yourself to teach in Sunday school?

If anything is taught here which goes to your heart, — which helps your life, — will you remember and teach it some day to another? If you cannot teach the educated, can you teach the ignorant poor?

When does St. James declare that we do well? James ii. 8.

Was this the James who believed so strongly in works? James ii. 18, 26.

Who had been his teacher in religion?

What said St. Paul? Rom. xiii. 8.

Are you afraid that you have not the capacity to teach others?

Do you suppose the fishermen — Peter and John — had capacity, till a noble purpose inspired them?

What did John say of fear? 1 John iv. 18.

What did Jesus say of him who improved his two talents? Matt. xxv. 23.

FREEDOM.

What said St. Paul of the heavenly state? Heb. xii. 22, 23; Rom. viii. 21.

Is this glorious liberty worth striving for?

Does it seem to you, on the whole, that a good

man is, with all his sacrifices happier than a bad one?

Which would you prefer to be, a strong man, with all his burdens, or a weak one, unable to bear anything? a wise man, with all his painful study, or a foolish one? Which of these would be more certain of peace, for time and eternity?

Is there a gift better than peace, if we take all the bearings of the word?

Jesus promised that the pure in heart should see God; but what did he say of the peacemakers? Matt. v. 9. And what is said of the children of God? Rom. viii. 15–18.

If we are "joint-heirs with Christ," shall we share his wisdom and goodness? and God's love for him?

Can we ask any more than this?

But how shall we obtain it? Rom. viii. 13, 14, and 6.

However much progress we make in the spiritual life, must we expect discouragements?

What said Solomon of the just who should fall? Prov. xxiv. 16.

What said Paul of spiritual help? Rom. viii. 26–28.

Then, if we truly love God, will our very failings help us?

Is it, therefore, desirable to falter?

Is it better for one's own happiness to look back upon a pure life than a polluted one?

Are the strongest and noblest souls often most subject to spiritual conflict?

What said Paul? Rom. vii. 15–25.

Does it seem that the apostle finally overcame in this struggle?

What did he say of his spiritual progress? 1 Cor. ix. 24–27. And of temptation? 1 Cor. x. 12, 13.

Would he have us dwell morbidly on past errors? or upon future impediments? Phil. iii. 13, 14.

What did he say of the carnally-minded? Phil. iii. 18, 19; Gal. vi. 7, 8.

Had Paul faith in his own endeavors? Phil. iv. 13.

What spirit did he desire in us? 1 Cor. xvi. 13; xv. 58.

What did he say to faltering saints? Gal. iv. 9; v. 1; vi. 9, 10.

What said the Hebrew prophet? Hosea vi. 4–7.

What is the promise to such as overcome? Rev. xxi. 7.

How did St. John describe the happiness of the redeemed? Rev. xxi. 1–8, 22–27; xxii. 3–6, 14–17.

By kings of the earth, verse twenty-four, do you understand temporal or spiritual kings, — men like Herod or Paul?

Do we, then, take with us our spiritual gains?

What said Christ on this subject? Matt. vi. 19, 20.

Had Jesus any doubt as to the truths which he announced, and ordained his disciples to preach? John iii. 11.

Could he have us take his words for granted, or think upon them? Luke xii. 57; Mark ix. 50.

What did Jesus mean by "have salt in yourselves"?

What said Paul in Gal. vi. 4, 5?

Is a profound conviction necessary in order to become a Christian? Why? Mark ix. 23–27; viii. 34–38.

Do you understand these passages?

Do you believe in them?

Is it freedom from sorrow, to have no trouble in our life?

Is that sometimes in itself a trouble? How?

Is it freedom to be able to bear the worst sorrow cheerfully?

Is it freedom from annoyance to have no one expect favor of us?

Is it freedom to find delight in doing favors?

What is the meaning of "intellectual freedom"?

Is it to be allowed to believe what we choose?

But suppose our choice is narrow and bigoted; that we have fettered ourselves with prejudices?

Was the pope free, when he had liberty to burn thousands of Protestants in the Netherlands?

Were the Protestants free, when they burned Catholics at the stake?

What bound them?

Does this narrowness shut the mind against all new truth?

Does credulity betray as much narrowness as bigotry?

What is your opinion of the miracles of Scripture?

Do you place the same faith in the traditions of the Old Testament and the history of the New?

In your lifetime, has any discovery been made, whose effects would once have been called miraculous?

What is it? Would it have been less than miracle

to send news across the continent in a few minutes? or to move ships and cars by steam?

May there be other laws, undeveloped as yet, which will explain some of the Scripture miracles?

Did you ever watch eagerly for an eclipse of the moon?

But is not every dark night an eclipse?

Did you ever watch eagerly for meteors?

Is not every cloud a meteor?

Do you study botany?

Then, in walking, have you never stopped, with a start of pleasure, at seeing some humble plant which had curious, interesting habits?

Would one unacquainted with botany have observed the plant?

Do you study mineralogy or geology?

Did you ever observe garnets or tracks of pre-Adamite animals in the flags, when an ignorant person would have seen only black specks or a roughened surface?

May it not, then, be only *seeing eyes* that make life wonder and beauty to some, while it is doubt and darkness to others?

INDUSTRY.

Is industry, in itself, a noble trait of character?

Does even the work of a miser, if faithfully done, benefit others?

When the architect built this church, in order to earn his daily bread, did he add to our comfort and opportunity? and beautify the town?

If he did not, was this only because he did not work *well?*

Did he employ many men poorer than himself? and so carry comfort into their homes?

Why do some persons think it a disgrace to work?

Is it right in us to encourage such an idea?

Are good fathers and mothers often worn out with the care of children who are ashamed to work?

Is this shame caused by looking at the letter of pride, and not the spirit?

Would true pride make us love independence? and shrink from receiving favors which we could not return?

Did Jesus work in the carpenter-shop of his father?

Did St. Paul work as a tent-maker?

Did Sts. Peter and John work as fishermen?

Does any one work as continually as God?

Does industry bring us in contact with many other persons?

Is this an advantage?

Does it give us means of influence?

Should we discriminate as to the work which we do?

Should we remember that certain kinds of work are sorely needed by the poor?

If we can do work which requires more power and better opportunities, is it right for us to deprive the poor of their pittance?

Is it often a disadvantage to a poor person to give him money in charity?

Is it the greatest possible advantage to give him work and good wages?

When we teach or encourage the poor to work, do we serve them more than by giving money?

Do we not help the soul as well as the body? How?

What if we persuade the rich that it is noble to work?

Is that charity?

Can we better teach them by words, or by example?

When you study these lessons, are you working?

For what purpose?

How, when you study your lessons at the day-school? Are you fitting yourself to be useful? to make others happy?

Do you enjoy reading?

Could you have books if the author had not worked arduously?

Do you enjoy music?

Must the musician and composer work?

Do books and music refine and elevate you?

Should you be ashamed of that which refines and elevates?

Is it any more disgraceful to make bread, or cut wood, than to play upon a piano?

Do we sometimes practise music for the sake of shining in society?

Does one cut wood for the sake of admiration?

Is it a higher motive, striving to make one's family healthy and happy, than striving to shine one's self?

Does the motive make the glory or disgrace of any deed?

Is this subject one in which our *influence* may be used to advantage?

If some one, without independence or force of character, saw you quietly at work, might it encourage him to do the same?

Is this letting your light shine in the true way?

Will you take care, during this week, to do some work, even if it be not required? and to convince others that you respect all faithful workers?

GOOD WORKS.

Where did St. Paul declare that he had his conversation? Phil. iii. 20, 21.

Was his work there also? 2 Cor. x. 4, 5.

Was he elated by such gains? 2 Cor. x. 12, 17, 18.

What was his farewell charge to the Philippians? Phil. iv. 6–9.

What did St. Peter write to his people? 1 Pet. v. 5–10; 2 Pet. i. 4–11.

How did Jesus end his last conversation with the disciples before his crucifixion? John xvi. 33.

And after his resurrection? Matt. xxviii. 20.

Where did Christ tell us to search for knowledge of him? John v. 39.

What did he esteem even better testimony than that of John? John v. 36.

Was this John the beloved?

What did Christ say of John the Baptist? Matt. xi. 11.

What did Christ reply, when questioned by John as to his mission? Luke vii. 19–22.

Do you note, in both these cases, Christ pointed to his WORKS as proof that he was the Son of God?

How, then, shall we prove ourselves children of the same father?

Do intelligence, zeal, and charity work their own miracles?

Is it as well to heal a sick person by giving comfort and medical help, as by saying "take up thy bed and walk"?

Is it better to open a person's spiritual eyes to truth, than to cure physical blindness?

Suppose a soul is sinking into spiritual death, through sin, and we rescue it; is that better than raising a dead body?

Do these facts explain the meaning of John xiv. 12?

Are, then, wealth and influence to be sought, if we wish them for noble ends?

Are energy and industry among the finest traits, if rightly applied?

Will you learn by heart what the poet said of work? —

> "A servant with this clause
> Makes drudgery divine;
> Who sweeps a room, as for THY laws,
> Makes that and the action fine."

Did it need more loftiness of character in Christ to heal the sick, or to wash the feet of Judas, who was waiting to betray him? John xiii. 2–17.

Which could better obey the suggestions in Matt. xxv. 35, 36, — a person with influence, or without it?

Must we remember to be guided by the whole spirit of Scripture, and not by isolated texts?

What is said of Christ's friends, in Luke viii. 2, 3?

May not we also minister to him of our substance?

Will he, as well as the angels in heaven, feel "joy" over our good works?

Will it not rather be he who is working through us, when we thus obey his word?

Does this explain Col. iii. 3?

Is it any loss to give up our selfish wishes, and to receive, instead, a divine nature?

Does this explain Matt. x. 39?

Could it have given Christ *pain* to heal the sick, help the poor, and instruct the ignorant, at whatever sacrifice to himself? Mark vi. 56.

Can you think of this life as sorrowful? Acts v. 14–16.

Were not these apostles *more* than happy?

Is it not because our parents have trained our minds and instincts, that we find it a pleasure to be honest and decent in outward behavior?

Cannot we, then, so train our instincts, and our wills, that it will be a pleasure, and no toil, to do good? to be merciful and compassionate? to be strong and efficient?

Did Jesus suggest that we must *strive* in order to enter in at the strait gate? Luke xiii. 24.

Do the romantic stories which we read, of great

good done, and great inventions made, as by accident, give a false impression?

Would the swinging of the cathedral lamp have suggested anything to Galileo, if he had not been arduously studying the science of astronomy for years?

Would the falling apple have taught Newton any truth, if he had not a mind made quick and vigorous by patient training?

What has been said of genius?

That it is three quarters perseverance.

And by another?

Genius means only an aptitude for patience.

What was the favorite maxim of Beethoven?

The boundary is not set, which can say to talent, coöperating with industry, "Thus far and no farther."

And what has been said of our desires?

That they are presentiments of our capacities.

Should we, then, long for more capacity, or for energy and skill to use what we have?

What says the poet?

> "'Tis *life*, whereof our nerves are scant;
> O life, not death, for which we pant;
> More life, and rarer, which we want!"

ETERNAL PROGRESS.

Can we ever become so good, that there is no hope of becoming better? so wise?

What said Job, after his sublime description of God's power? Job xxvi. 14.

What said Paul? 1 Cor. viii. 2.

Is there hope that we shall continue to gain in goodness and usefulness throughout eternity?

What does Paul add, in verse three?

If God knows of our love, must he not look upon our endeavors with interest?

Do you realize what it is to be known of God? and to have Christ always dwelling with us?

Read John, 1 John iii. 24, and 2 Tim. ii. 19.

Is there any greater blessing than to have a noble friend?

What said Christ, in John xv. 14, 15?

Is it a light thing to do whatsoever he commands? But is the reward worth the effort? Would his friendship make all effort easy?

What says the poet?

> "O holy trust, O sense of endless rest!
> Like the beloved John,
> To lean our head upon the Saviour's breast,
> And thus to journey on."

How shall we be aware of Christ's love for us? John xiv. 21.

What means "manifest myself to him"?

In every good impulse, every strength to resist temptation, in all courage, and energy, and faith, should we feel Christ *manifesting* his presence within us?

In this case, might we exclaim with Paul? Phil. iv. 13.

What did the apostle say, in the same epistle, of his own progress? Phil. iii. 12–14.

What does he add in verse fifteen?

Would he, then, after we are comparatively *perfect*, have us still press on?

What virtues have we, in these lessons, decided to be necessary? Does each one of them help another?

If all men and women possessed these virtues, what would be the result?

Is it our fault if we do not see that, in ourselves, one man or woman possesses them? When they are once ours, is it impossible but we shall impart them to others?

Can the sun shine, and not light the world and warm it?

Is it a noble thing to be ourselves a power in the world? Is it better than any inherited nobility?

Have you read of the crusades in the middle ages? For what purpose did they arm all the flower of Europe? Should you be proud to have descended from one of the old crusaders?

But which is nobler, — to rescue Christ's tomb from the heathen, or to awaken his living spirit in our brothers and ourselves; to call him into our hearts, and have him use our hands as if they were his?

What did Christ say of sepulchres? Matt xxiii. 29–31.

What is said in 1 Pet. v. 8?

If sin goes about like a "roaring lion," is there no glory in baffling and subduing this wrong, this loss, this discord, which we call the devil?

Can you think of a mightier enemy to mankind than the sin that is in the world?

Shall we gain eternal strength by battling with such an adversary? Is any gain worth having in comparison with this — to be among God's good and powerful angels for eternity?

What says the poet?

> "Only a sweet and holy soul
> Hath tints which never fly;
> Let flowers decay, and sorrows roll:
> This lives, and cannot die!"

APPENDIX.

"The Scripture is no one summary of doctrines, regularly digested, in which a man could not mistake his way; it is a most venerable, but most multifarious, collection of the records of the divine economy; a collection of an infinite variety of Cosmogony, Theology, History, Prophecy, Psalmody, Morality, Apologue, Allegory, Legislation, Ethics, — carried through different books, by different authors, at different ages, for different ends and purposes.

"It is necessary to sort out what is intended for example, what only as narrative."

Burke: *Speech on the Acts of Uniformity.*

MERCY.

The quality of mercy is not strained;
It droppeth as the gentle rain from heaven,
Upon the place beneath: it is twice blessed;
It blesseth him that gives, and him that takes:
'Tis mightiest in the mightiest; it becomes
The thronéd monarch better than his crown;

His sceptre shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings;
But mercy is above this sceptred sway;
It is enthronéd in the hearts of kings;
It is an attribute to God himself;
And earthly power doth then show likest God's
When mercy seasons justice.
Consider this, —
That in the course of justice, none of us
Should see salvation: we do pray for mercy;
And that same prayer doth teach us all to render
The deeds of mercy.

SHAKESPEARE.

CHASTITY.

So dear to Heaven is saintly chastity,
That when a soul is found sincerely so,
A thousand liveried angels lackey her,
Driving far off each thing of sin and guilt,
And in clear dream, and solemn vision,
Tell her of things that no gross ear can hear,
Till oft converse with heavenly habitants
Begin to cast a beam on th' outward shape,
The unpolluted temple of the mind,
And turn it by degrees to the soul's essence,
Till all be made immortal.

MILTON.

BE TRUE.

Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul wouldst reach:
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a faithful seed;
Live truly, and thy life shall be
A great and noble creed.

H. Bonar.

THE LAW OF LOVE.

2 Kings iv. 3.

Pour forth the oil, — pour boldly forth;
It will not fail, until
Thou failest vessels to provide
Which it may largely fill.

Make channels for the streams of love,
Where they may broadly run;
And love has overflowing streams,
To fill them every one.

But if at any time we cease
Such channels to provide,
The very founts of love for us
Will soon be parched and dried.

For we must share, if we would keep
That blessing from above;
Ceasing to give, we cease to have —
Such is the law of love.

R. C. FRENCH.

BE CAREFUL FOR NOTHING.

Day by day the manna fell;
O, to learn this lesson well!
Still by constant mercy fed,
Give us, Lord, our daily bread.

"Day by day," the promise reads;
Daily strength for daily needs;
Cast foreboding fears away;
Take the manna of to-day.

Lord, our times are in thy hand;
All our sanguine hopes have planned
To thy wisdom we resign,
And would mould our wills to thine.

Thou our daily task shalt give;
Day by day to thee we live;

So shall added years fulfil,
Not our own, our Father's will.

O, to live exempt from care,
By the energy of prayer!
Strong in faith, with mind subdued,
Glowing yet with gratitude.

CONDER.

JUDGE NOT.

Judge not; the workings of his brain
And of his heart thou canst not see;
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well-won field,
Where thou wouldst only faint and yield.

The look, the air, that frets thy sight
May be a token, that below
The soul has closed in deadly fight
With some infernal fiery foe,
Whose glance would scorch thy smiling grace,
And cast thee shuddering on thy face.

The fall thou darest to despise —
May be the slackened angel's hand
Has suffered it, that he may rise,
And take a firmer, surer stand;
Or, trusting less to earthly things,
May henceforth learn to use his wings.

And judge none lost, but wait, and see,
With hopeful pity, not disdain;
The depth of the abyss may be
The measure of the height of pain,
And love and glory that may raise
This soul to God in after days!

A. A. Procter.

OUR TITLES.

Are we not nobles, — we who trace
Our pedigree so high,
That God for us, and for our race,
Created earth and sky,
And light and air, and time and space,
To serve us, and then die?

Are we not princes, — we who stand
As heirs beside the throne;
We who can call the promised land
Our heritage, our own;
And answer to no less command
Than God's, and his alone?

Are we not kings? Both night and day,
From early until late,
About our bed, about our way,
A guard of angels wait;
And so we watch, and work, and pray,
In more than royal state.

Are we not holy? Do not start:
It is God's sacred will
To call us temples set apart,
His Holy Ghost may fill.

O God, that we can dare to fail,
And dare to say we must!
O God, that we can ever trail
Such banners in the dust!
Can let such starry honors pale,
And such a blazon rust!

Shall we upon such titles bring
The taint of sin and shame?
Shall we, the children of the King,
Who hold so grand a claim,
Tarnish by any meaner thing
The glory of our name?

ADELAIDE PROCTER.

BEARING THE CROSS.

Every bird that upward springs
Bears the cross upon his wings;
We, without it, cannot rise
Upward to our native skies.

Every ship that meets the waves,
By the cross their fury braves;
We, on life's wide ocean tossed,
If we have it not, are lost.

Hope it gives us when distressed;
When we faint it gives us rest;
Satan's craft, and Satan's might,
By the cross are put to flight.

That from sin earth might be free,
Jesus bore it; so must we.
Ne'er through faintness lay it down:
First the cross, and then the crown!

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